



# Herald of HOLINESS

July 29, 1959

## *Psalm 27*

The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident. One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple. For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock. And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord. Hear, O Lord, when I cry with my voice: have mercy also upon me, and answer me. When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek. Hide not thy face far from me; put not thy servant away in anger: thou hast been my help: leave me not, neither forsake me, O God of my salvation. When my father and my mother forsake me, then the Lord will take me up. Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies. Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty. I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.



# LATE NEWS

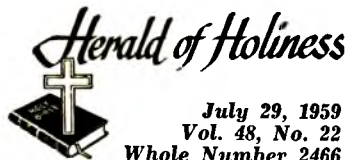
## Telegrams . . .

Summerside, P.E.I., Canada—The sixteenth Maritime District Assembly was held at Summerside with Dr. Samuel Young at his usual peak efficiency. The sound policies of our former district superintendent, Rev. J. H. MacGregor, served as adequate foundation for the wise and capable leadership of our new district superintendent, Rev. Bruce Taylor. The unity of the district is evidenced in the fact that Mr. Taylor was unanimously re-elected with the largest delegation ever assembled. He then was extended a three-year call. Gains were reported in every department.—R. T. Albertson, Reporter.

Red Deer, Alberta, Canada—The Canada West District Assembly and camp meeting closed in a blaze of glory on Sunday night (July 12). The inspired preaching of Evangelist David Wachtel and the anointed singing of Warnie Tippitt blessed every heart. The assembly was highlighted by the splendid leadership of General Superintendent Vanderpool. Dr. Edward Lawlor's superintendent's report was enthusiastically received; gains in every department were indicated. Canada West is marching ahead as a part of the international Church of the Nazarene.—R. Borden, Reporter.

Marion, Indiana—Northeastern Indiana District Assembly, with Dr. Hardy C. Powers at his best; his messages rich and full of love and faith. Dr. Paul Updike, closing fifteen years as district superintendent, gave splendid report of progress. For the second year the district raised over one million dollars for all purposes; General Budget and specials reach \$114,000, making us over an 11 per cent district. Membership 8,384; Sunday school average 10,722; paid Olivet Budget of \$23,045 in full; great Olivet College service with \$10,000 pledged on Nesbitt Hall steps-and-door campaign. Seven Golden Anniversary churches and pastors given communion sets by juniors. New laminated, arched tabernacle outstanding in accommodations for service and business. Very impressive ordination service—John E. DeCamp, Harold W. Berkey, Ralph W. Strahm, David C. Holstein, Howard F. Welches, Morton M. Wright, and Melvin L. Taylor receiving elder's orders. District looks forward to new year with unity and holy enthusiasm.—V. F. Owens, Reporter.

Rev. Carl B. Haddix writes that after pastoring the church in Newton Falls



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## Next Week . . .

Semi-special issue, with the general title, "Devotion and Growth."

HERALD OF HOLINESS: Stephen S. White, Editor in Chief; Velma I. Knight, Office Editor. Contributing Editors: Hardy C. Powers, G. B. Williamson, Samuel Young, D. I. Vanderpool, Hugh C. Benner, General Superintendents, Church of the Nazarene. Published every Wednesday by the NAZARENE PUBLISHING HOUSE, M. Lunn, Manager, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri. Subscription price, \$1.50 per year, in advance. Second-class postage paid at Kansas City, Missouri. Printed in U.S.A.

for the past three years he has accepted a call to the church in Barnesville, Ohio.

After pastoring the church at Ord Bend for almost seven years, Rev. Selden Nutt has resigned to accept a call to pastor the church at Corcoran, California.

Rev. Robert E. Hollis has resigned as pastor of the Drumright church, North-east Oklahoma District, and has accepted a call to pastor the Sulphur Springs church (Dallas District) in Texas.

Pastor Fred J. Hawk sends word that "Rev. Irving Laird has accepted the position as associate minister of First Church, Indianapolis, Indiana, after serving for two years in the same capacity at First Church in Muncie."

Mr. and Mrs. Rodney Street of Howell, Michigan, celebrated their fiftieth wedding anniversary on June 20 at an open-

house occasion. They renewed their vows with their pastor, Rev. William Varian. All of their nine children and most of their twenty-six grandchildren are members of the Church of the Nazarene, and were present for the occasion, with families coming from California, Washington, and Wisconsin. Mr. and Mrs. Street have been members of the Howell Church of the Nazarene for twenty-five years, and Mr. Street served as church treasurer for many years. Four of their children attended Olivet Nazarene College.

After serving as pastor and evangelist on the Michigan District for seventeen years, Rev. Charles McKinney has accepted a call to pastor Central Church in Albuquerque, New Mexico.

Evangelist Eddie Clark and family were in a serious automobile accident on July 10. The car was completely demolished; family received bruises, contusions, sprains, and fractures. Brother Clark has a fractured right arm and crushed chest. The Clarks' car was hit by a farm truck, thrown against a culvert, then rolled over many times. Please pray for them.

In recognition of Rev. F. Arthur Anderson's fortieth anniversary as an ordained minister in the Church of the Nazarene, an afternoon tea and reception were given in his honor on the afternoon of June 14 at the home of his daughter, Mrs. Bette Smee. The Andersons' address is 933 Jaycee Drive, San Luis Obispo, California.

Rev. R. F. Lindley, pastor at Batesville, Arkansas, for two and one-half years, also member of the advisory board and church school board of the North Arkansas District, has resigned to accept the pastorate of the church in Hobbs, New Mexico.

SPECIAL PRAYER is requested for the Nazarene evangelistic campaign to be held in Brazil, South America, in the cities of Campinas and Belo Horizonte, August 3 to 23.

After four years as pastor of the church in Vicksburg, Rev. Roy T. Nix has accepted a unanimous call to pastor the church in Pascagoula, Mississippi.

Superintendent B. V. Seals of Washington Pacific District sends word that Evangelist Harold Volk, who has been quite ill since having a stroke, has made a wonderful recovery in answer to prayer "and is with us as one of the speakers in our camp. He preached this morning for the first time since last Easter, God blessed him, and he had perfect use of his voice and mind. God has performed a miracle for him."

# United We Stand



By **B. V. SEALS**  
Superintendent of Washington Pacific District

A good friend of mine said the other day, "I do not believe you can divide the church into three camps—liberal, conservative, and radical." Every good Christian has in his heart and life some of all of these. In some things we should be *liberal*. One is, we should be liberal with our money, charitable in judging others, liberal with our love and prayers, liberal with forgiveness, liberal with our time and devotion to God and duty.

Then I think there are things about which we should be *conservative*. We hear a great deal about government conservation these days: conservation of wild game, conservation of soil lest our rich land lose its productiveness. Some things in the Church that I think we should seek to conserve are: (1) *The faith of our fathers*. Jeremiah 6:16 says, "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." There is safety in sticking to the old, well-beaten paths.

Once I was lost on a mountain in the snow in the night, but when I finally found the main trail, I followed it out in the dark by the feel of my feet. If it gets cold and dark around us, we can still make it if we stick to the old, well-beaten paths. We need to sing with all our hearts,

*Faith of our fathers, living still . . .  
We will be true to thee till death!*

The faith of our fathers arches from one generation to another like a beautiful rainbow giving us something to look at to hold our faith steady. We should never disturb the sweet-faced angel of faith through fear and unbelief. Through the eye of faith we can still see miracles in the making.

There will always be one Defender of the faith—His name is "Wonderful, Counsellor, The mighty God, The everlasting Father" (Isaiah 9:6). No angel will ever weep at His grave. If through our faith we could cause the world to wonder, it would soon worship.

Then we should *conserve* (2) *the spirit of our fathers*. Oh, that the spirit of all our great leaders would live on in our hearts! Think what an excellent spirit did for Daniel, and "time would fail me to tell of Gedeon, and of Barak, and of Samson,

and of Jephthae; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises" (Hebrews 11:32-33). Oh, that we may conserve the spirit of aggressiveness and the spirit of optimism! We must all conserve the standards of our church also. We would as easily believe you could fall out of a fourth-story window and fall into the third on your way down as to believe we can begin to give up standards and convictions and find any place to stop.

I believe we should be *radical* about some things too. One is sin—it must all go. We cannot effect a truce with the devil. We may let him alone, but he will not in turn let us alone. There must be no compromise with sin no matter how it hurts. We cannot give ground on the atonement.

*What can wash away my sin?  
Nothing but the blood of Jesus.*

The atonement was a radical thing itself—Christ dying on a rough Cross, God giving His Son—His only Son. If God had had two sons and had given one, in some ways He would have been giving only up to one-half of His ability to give. But having only one and giving Him—that was the extremity of Deity. God giving until there was no more to give! A staggering thought! A radical proposition!

The body of Christ is really one indissoluble union as the vine and branches, and we are all members of one body. If one suffers, we all suffer. We are bound to Christ with bonds that even death can never sever. Solomon discovered that the real mother of the child was the one that did not want to divide it.

The other night I was sick and I dreamed that three ministers came to administer the sacrament and a fourth one was there like unto the Son of God. They knelt in a semicircle in such beauty and worship that it looked like a Christmas scene. I woke saying to myself over and over again, "Wasn't that wonderful? Wasn't that beautiful?" And to think they did it just for me! Salvation is most wonderful when most personal and when Christ seems to come and wrap His life all around our lives.

# Lopsided.....CHRISTIANS

By **CARL W. GRAY**

Pastor, Wheeling, West Virginia

The term lopsided means "leaning to one side, as from a defect of structure." As this is applied to a material sense, it could also be true in the religious sense. In considering this term, certain applications seem to be implied. A person of this description may have the following desires:

## CHURCH BENEFITS WITHOUT FINANCIAL SUPPORT

The Church is a spiritual force in a cold, unfriendly world. The average person seldom realizes the advantages of the warm fellowship and consolation offered by the house of God.

The *Manual* of the Church of the Nazarene describes the Church thus: "... such hallowed fellowship as cannot otherwise be known. There is such helpfulness with brotherly watch care and counsel as can be found only in the Church." These benefits should demand the best possible financial support from every member.

The lopsided Christian is an individual who enjoys all of these benefits, yet he is not willing to accept his share of the financial obligations. It is pathetic to discover the numerous members of the Church who are non-tithers. Some who do contribute do so on a "donation" basis. They selfishly figure the amount until it is almost tainted with resentment.

From these members the Church receives many motions without locomotion, suggestions without support, and much *vision* with little *provision*. Would it be unreasonable to think of this type of person as being lopsided? In many cases this attitude even hinders the work of the Lord beyond the program of the local church.

## DISTRICT PROTECTION WITHOUT BUDGETS

One of the greatest privileges for a local congregation to enjoy is being a part of the district program. As one observes interdenominational and independent work, he learns to appreciate the organization of the district. It seems that people are unaware of the protection afforded the local church by the district administration. In essence, a congregation is protecting itself when it supports the district program.

The progress of the local church is made possible through the lifelines of the district. The district superintendent is called upon in times of crisis. He assists in filling pastoral vacancies. He is always ready to advise and counsel in plans for expansion and building programs. In reality, the district

superintendent is the guardian of every church on the entire district. Each congregation is dear to his heart.

A local church standing alone independently would be an easy prey to the tactics of the enemies of holiness. Even the pastors and evangelists would have a more difficult time if it were not for the "guarding wing" of the governmental protection of the district.

The glorious times of inspiration at the district camp meeting, youth institutes, as well as the boys' and girls' camps, are made possible by the money contributed through the avenues of the district budgets.

It is strange to know that some of the people that enjoy all of these blessings are some of the very ones that complain about the district budgets. Their attitude seems to be, when there is a bill to be left unpaid, "Let it be the budgets!" The facilities at the district center are not nice enough for them, yet they refuse to help make them nicer by paying their allocations. (Not all of these people are laymen: some are preachers.)

In the light of ethics and good manners, religion not considered, this type of person would be lopsided in his attitudes.

## EVANGELISM WITHOUT MISSIONS

*World-wide evangelism* is one of the outstanding characteristics of the holiness movement. Evangelism is the lifeline for the work of God. Jesus commissioned His disciples, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

How could a person be lopsided in his thinking of evangelism? He could be that person who testifies of a soul burden but he sees no need of being a member of the Prayer and Fasting League. He may attend revival services faithfully, yet he has very little concern for the missionary society. If the N.F.M.S. service is conducted on a certain Wednesday evening of the month, this type of persons stays home. He seems to reveal the attitude that it is a "Not For Me Service" (N.F.M.S.).

The lopsided Christian constantly makes prayer requests for his unsaved neighbors *across the street*, but he complains about the Easter and Thanksgiving offerings raised to reach the unsaved *across the sea*. It is evident that those who are not doing

much for foreign missions are doing very little for home missions.

The major cause for a person being a lopsided Christian is unbalanced stewardship. Second blessing holiness is the experience that empowers a person to be whole, congenial, and liberal. In order to exemplify this blessed experience in every phase

of the work of the Lord, whether on the local, district, or the general level, every member should display a wholesome spirit in doing his share.

"And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ" (Colossians 3:23-24).

## *Branch Sunday Schools in British Guiana*

**By A. F. HARPER**

Editor in Chief, Church School Periodicals, Kansas City, Missouri

My heart was thrilled last night as I listened to the testimonies of our Nazarenes in the Wismar church seventy miles by boat up the river from the coast. An elderly man, a middle-aged mother, and a teen-age boy gave clear testimony to the grace of God and to their determination to press on in the faith. It was a joy to be the guest of the young pastor and his wife, Ivan and Joyce Sears, both graduates of our Nazarene Training College in Trinidad.

Today is my fifth day in this colony of the British Empire on the northeast coast of South America. Nazarene work is relatively new, being started by Missionary Leland Rogers in 1946. Though new, the work is well organized. Superintendent David F. Browning and wife, with two other missionary couples, Rev. and Mrs. Wayne Knox and Rev. and Mrs. W. C. Fowler, have a vision for the future and are working hard to make their dreams for the church come true.

Though British Guiana runs inland for 400 miles, most of its half a million people live in a narrow belt of coastal plain about 10 miles wide and 125 miles long. Our church is here to reach the people, and our mission strategy is based on that fact.

We have nine organized churches in the colony, most of them located along 100 miles of the main road that serves the coastal belt. Farsighted missionaries know that the present line is too thin; the churches are too far apart. If we are to reach the unsaved we must go to them—we must put a gospel station within walking distance of the people. Therefore clustered around these nine organized churches and five additional preaching points we have thirty-eight branch Sunday schools.

The missionaries and Guianese Christians have

not waited for ideal or easy conditions; they have not waited for equipment; they have not waited for extensive training. They have seen the need of the people and they have heard the voice of the Master saying, "Go ye."

Marjorie Rupan is typical. A lovely Christian girl only eighteen years of age, she gathers some fifty children for an hour every Sunday afternoon. With no other human helper she undertakes to tell the story of Jesus and to instruct her pupils in the Christian graces. But Marjorie is not alone; the Holy Spirit is there with her every Sunday. Jesus said, "When he, the Spirit of truth is come, he will guide you into all truth" (John 16:13).

Most of the branches are called "under the bottom house Sunday schools." Because of ground moisture and prevailing breezes the houses here are built six to ten feet above the ground on poles or concrete posts. The space under the bottom of the house affords protection from the tropical sun or a sudden shower. When we find a friendly family in an unchurched community we ask permission to sweep the ground clean under the house, install rough benches, and invite children to come on Sunday afternoon. The teachers often walk or ride bicycles from the nearest church, where they have taught a class in their own home Sunday school in the morning.

In these "under the bottom house Sunday schools" pupils find Christ: from them young people come to preaching services; out of some of them we shall organize new preaching points and churches. Hats off to an evangelistic urge that will find a way or make one! British Guiana Nazarenes are in true apostolic succession from Paul, who testified, "I am made all things to all men, that I might by all means save some" (I Corinthians 9:22).

*Remember the Lord's Day for—*

## GOD'S DIVINE SEAL IS ON IT

**By MONNA GAY**

The world has changed much since that day in the long ago when Moses met God on the mount and received God's law for His people—the Ten Commandments.

But the Ten Commands have not changed!

The passing of the years or the varying ideas and fancies of man have not changed them one iota. God save us professing Christians in America from breaking these commandments, laws that are just as valid today as the day they were given to Moses.

We are told in God's Holy Word that to break one of these commandments is to break all, and one that we as professing Christians are prone to break is, "Remember the sabbath day, to keep it holy" (Exodus 20:8).

Physically and mentally we need one day's rest in seven. God has made us so that this is essential to our health. Even the beasts of burden need a day's rest in each week. And to break this commandment invites disaster physically and mentally, but the most dangerous blow is given our spiritual lives—we damage our souls when we fail to observe the Sabbath day with reverence. God has set His divine seal upon His day and He will bless those who faithfully and reverently observe His day. Spiritual blindness, soul sickness, and finally "lost

for eternity" will be the doom of that one who breaks this fourth commandment.

The Creator's wise plan of one day's rest in seven is a law which may not be violated with safety as to physical, mental, or spiritual health. Thus it behooves us to show a deep reverence for the Lord's day by observing it in such a way as to show its binding sacredness.

Although Sunday desecration has increased over the passing of the years, there are still those who show the proper reverence for it. There have been great men in the past and there are great men today who keep this commandment and honor God.

When we hear the Wright brothers mentioned, we are made to immediately think of the invention they gave to the world that is in great use today—the airplane. But they should be remembered for something far more important than the machine that flies in the air like a bird, and that is the respect they had for God's Sabbath day. From early childhood they had had implanted in their hearts the reverent observance of the Sabbath day—the father, a bishop in the church, and the mother, a pious Christian, had taught them to respect this holy day.

It is said that when Wilbur Wright was at the height of his first foreign success and acclaimed everywhere as "the emperor of the air," the king of Spain came to see his new invention. One of the attendants of the king took Wilbur Wright aside for a moment saying, "His Majesty would like to see you fly your machine."

"I appreciate the king's coming to see my machine, and I feel indebted for the interest His Majesty has shown in it, but I never fly on Sunday, sir. Please explain this to His Majesty."

Even though asked by an earthly king to demonstrate the machine that had brought fame to him, Wilbur Wright paid allegiance to the Heavenly King by showing his reverence for His day.

God will honor that one who obeys this commandment, as well as the keeping of the other nine. It is true we are living in days of rush and hurry, of too much emphasis placed on the material and not enough on the spiritual, but "Remember the sabbath day, to keep it holy" is a law of God that does not change with the times.

Safety, peace, and prosperity will come to that individual, that city, or that nation that gives due reverence to the Creator and to His laws.

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### Lord, Keep Me Low

**By FRANCES B. ERICKSON**

*Lord, keep me low, but ever looking up,  
If needs must be, through constant pain and tears,  
Lest I forget Thy tender, patient love—  
Thy miracles throughout the trying years!*

*Lord, keep me sheltered in that "secret place,"  
When Satan as a lion would ensnare;  
Sheltered, yes, but filled with living grace  
That sees my brother's need, and proves I care!*

*O Saviour, may I love Thee with a single heart—  
No will but Thine, my life to regulate;  
So broken to the yoke of love divine  
I shall be small enough to enter that "strait" gate!*



## His One Hundredth Birthday!

Edmund Burritt Galloway, pioneer holiness preacher in the South and Southwest, a retired Nazarene elder, will observe his one hundredth birthday anniversary on Monday, August 17.

The Lord willing, his fervent desire is to go to church as usual on Sunday, August 16, in the Santa Ana, California, Church of the Nazarene. He has been a member there since 1921 and for many years taught the adult Bible class.

A true "patriarch in Israel," Mr. Galloway has remained in good health in recent years and his mind is remarkably alert. He works in the garden and nearly every day walks downtown in Orange, California, where he lives with Miss Pearl Galloway, one of three daughters.

He was born in Mississippi, August 17, 1859, one of ten brothers, of whom six became Southern Methodist preachers. In 1875, at the age of sixteen, he was granted a license to preach in the Southern Methodist church. He was a circuit rider and pastor for thirty-two years in Mississippi, Louisiana, Arkansas, and Texas. For health reasons and because of strong opposition to the preaching of holiness, he took "location" and lived on a farm for several years.

He then joined the Holiness Church of Christ and became a Nazarene when the Holiness Church of Christ united to help form the present denomination at Pilot Point, Texas, in 1908.

From 1900 to 1908 the family lived on a farm near San Antonio, Texas, and his ministry was chiefly to the Spanish-speaking people. He held tent revivals on the farm and bought and personally financed printing equipment for the publication of *Rayos De Luz*, "Rays of Light," which was sent to many places in Mexico and Central America. Rev. Carlos H. Miller was the translator and office editor. He lived in the Galloway farm home and was supported by him.

The family moved to old Peniel, where all six children attended the college. During the twelve years the family was in Peniel, Texas, there was an almost daily prayer

meeting in the Galloway home to which anyone was welcomed. "Uncle Bud" Robinson said at that time that Brother Galloway was the "prayin'est man I ever knew."

This ministry of prayer continued when the family moved to Orange, California. Ill health prevented much public ministry, so Mr. Galloway held a prayer meeting every morning at the home, which was visited by many persons to their spiritual gain. The usual thing before any visitor leaves the Galloway home is to hear Brother Galloway say, "Let's talk to Father a little bit before you go." He leads in prayer and then with a smile on his face breaks into a favorite chorus:

*Singing I go along life's road,  
Praising the Lord, . . .  
When to the throne of grace I flee,  
I find the promise true,  
The mighty arms upholding me  
Will bear my burdens too!*

The three sons are: J. B. Galloway, of Orange, California, who taught in four Nazarene schools for over thirty years; T. A. Galloway, Hemet, California, who formerly served as business manager of old Peniel College when Dr. R. T. Williams was president; and Dr. Fletcher Galloway, pastor of First Church of the Nazarene in Grand Rapids, Michigan.

The other two daughters are Mrs. Arthur Collins, El Monte, and Mrs. Clarence Skiles, Santa Ana, California. Paul Skiles, a member of the General N.Y.P.S. Council, is one of thirteen grandchildren; there are also thirty-one great-grandchildren.

Mrs. Galloway passed to her reward in 1948 at the age of eighty-four. She had nursed Brother Galloway many years, and during her last two years of life he "cushioned" her illness with great tenderness and devotion.

Rev. B. Edgar Johnson, pastor of the Santa Ana church, has invited Rev. Fletcher Galloway to bring the message on Sunday morning, August 16, and Paul Skiles, the grandson, will play.—*Nazarene Information Service.*



# A TITHER

## *and No Apologies*

I want to talk to you today, very frankly, as one Christian to another, about one of the most delicate problems of our faith—one concerning which a great many of us are sensitive.

I want to talk to you about money!

There was a time when collections were an embarrassment to me. I was always asking myself the question, How much must I give this cause? I had the feeling that I ought to give, and that it was somehow my duty, but I didn't have any system. I never really felt happy about my giving. I tried to give as much as someone else gave, or I felt that I had to give in order to save face. I kept measuring my giving by the giving of other people, and I was always drawing comparisons. And every time I was asked to give I had at least a little feeling of resentment.

Then one day I discovered the secret. My reading of the Bible suggested the giving of the tithe. I knew the Jews did that, and I tried to persuade myself that I was not under any such obligation. But, I asked myself, does a Jew have any more reason for giving than you have, as a Christian? And of course I couldn't answer that one very satisfactorily. I was living under the gracious rule of God, freed from the difficult and burdensome laws. I had so much more to be thankful for—I had Christ.

So I decided to give one-tenth of my income, not as a mere matter of obeying a law, but as a thankful expression of my faith in Christ.

Almost immediately I found my problems solving themselves. I ceased comparing my giving with that of other people, and compared my ability to give with my own income. That was a big gain in itself.

And then I discovered that when I set aside one-tenth of my income, when the money came into my possession, I always had something to give. I tell you truly, the pain and embarrassment of giving have all disappeared, and every time I give I get a spiritual thrill out of it. Collections no longer frighten me or make me irritable.

I can't tell you whether I have earned more money since I began tithing or not. Some people say they do, but that is not the way I measure it.

I get more satisfaction out of giving my tithe out of the same income than I ever did before.

I do believe God has helped me handle the nine-tenths better than I was handling the ten-tenths before, but even that does not make so much difference.

Giving is no longer a burden for me. It is a great thrill. I get a real uplift out of the collection plate every Sunday morning. Every time it passes me I am able to add to its testimony, and I have found a joy in my Christian life I never had before.

They tell me that it is rarely the case that a seasoned tither ever quits tithing. I have no statistics on the subject, but of one thing I am sure—tithing has solved my giving problem for me.

I am a tither and I have no apologies to offer for my system of giving—ROY L. SMITH, in *Wesleyan Christian Advocate*.

*Homespun Meditations:*

## *“Where People Are”*

**By PAULINE E. SPRAY**

“Say, you have a place in your own room for things like that,” I reminded Sue Anne, as she shoved aside the crocheted doily and centerpiece, and began loading the dining room table down with coloring paper, crayons, and “what have you.”

“But I wanted to come out where people are,” she pleaded.

Needless to say, a compromise was reached. She was allowed to pursue her play at the black-topped kitchen table instead.

There are times when we like to be alone, to assemble our thoughts, to meditate on spiritual things, and to cast aside the responsibilities of social contacts. However, few people care to remain





**News  
in  
Picture**



**REV. AND MRS. R. R. MILLER AND HEATHER, missionaries to Formosa, in an airplane loaded with packages of used clothing, on its way to a refugee camp in southern Formosa. There were more than one hundred packages of clothing in this load. The Church of the Nazarene was given full credit for this donation. Used clothing has opened the doors for our workers all over Formosa. It is a constant and desperate need. Keep those bundles going to our workers.**

thus for any period of time. It is characteristic of human nature to seek the companionship of family, friends, and acquaintances.

Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:16). "Before men" is the term which He used. In other words, go "where people are." It is certain we cannot remain aloof from others and expect to win them to Christ.

Christians are saved to be personal witnesses—to carry the good news to the less fortunate. They have a wonderful message to tell, for there is wonderful comfort and consolation in serving Christ. Peace and joy await those who will turn to Him from their wicked ways.

In this modern day we have many wonderful means of spreading the gospel. The Bible has been translated into many languages. It is widely distributed. In our own country copies are to be found in the majority of homes, hotel rooms, and motels. Our servicemen are supplied with copies of the New Testament when they enter the service.

The radio carries the message of salvation with a measure of success. The printed page also has its rightful place in spreading the good news.

But there is no substitute for the personal testimony. Listen to the commercials as they float across the airways. Glance at the advertisements in the

magazines—they are full of glowing testimonials. These endorsements are persuasives that the manufacturers use to induce the populace to purchase their products. Effectual advertising promotes bigger and better businesses.

A hermit could live a saintly life on a secluded island, spending hours in prayer and meditation, but he could never fulfill the commission of Jesus. It would be impossible for him to let his light shine "before men" unless he went "where people are."

We have a wonderful story of love to tell others. Are we remaining aloof from them? Are we pulling into a shell while our friends and associates pass by with yearning hearts, hungry for the message of salvation?

What will our answer be when we stand before our Heavenly Father and He asks, "Did you let your light shine 'before men'?" If we answer Him affirmatively, we must needs go "where people are."

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"Wisdom adds perspective to our knowledge and common sense to our convictions. Wisdom requires us to consider our methods as well as our goals. Wisdom helps us weigh our actions, today, in the light of their results tomorrow. Wisdom helps us separate opinion from fact and man-made theories from divine truth."—*Selected.*

# The Secrecy of Secret Prayer

By EVANGELIST J. V. LANGFORD

Secret prayer is not exactly secret, for others know when we pray. Daniel prayed "in his chamber"—in secret. Yet word got around that he was a praying man. No habit, whether good or bad, can be long concealed.

A praying person will silently and unwittingly publicize his private devotions. Moses did so when "his face shone." As one takes leave of the secret place, he bears with him a reflection of his tryst with God.

It may be that a public testimony, with its ringing note of victory, will reveal the precious season of secret prayer; however, it will be revealed indirectly, for those who are closeted often with God seldom mention the matter.

And in the course of time a person's secret praying will likely be discovered by an unintentional eavesdropper, particularly if the prayerer at times becomes engrossed in his prayers and waxes louder and louder in his supplication and praise. (We are in need of more such "heard of men" praying.)

Others also know when we *don't* pray in secret.

A person will show clearly in his public prayer that he is trying to pray to One who is to him a Stranger. Or one's indifference to discussions about prayer will also betray his prayerlessness. Although a person of prayer does not talk much about his own praying, yet he does take pleasure in discussing the subject of prayer with others.

Accordingly, Jesus does not have in mind that we are to *conceal* our praying when He admonishes, "Enter into thy closet, and . . . shut thy door" (Matthew 6:6). The Master is recognizing that oftentimes the presence of others hampers our praying—not that we are ashamed for others to overhear us, but we simply cannot express ourselves freely under such circumstances. Only at rare intervals in life can we achieve isolation in the crowd.

A patient demands privacy with his physician. Only on this condition will he detail his ills to the listening ear. Likewise must we have privacy with God; for somewhere we must be plain-spoken and unreserved about our deep-seated struggles and weaknesses, else we become diseased inside. Itemizing these troubles to God, when no human ear is listening, brings relief. Hence the necessity of secrecy in prayer: not that others do not discover that we pray, but that they do not discover what we pray about.

If all the praying I do is heard by human ear, I'm not praying enough; if all the religion I have is seen by human eye, then I don't have enough re-

ligion. Said Jesus of the Pharisees, "All their works they do for to be seen of men" (Matthew 23:5).

Moreover, private prayer encourages individuality of posture and activity in communion with God. At times we can profit by walking about, or groaning, or praying in whispers, or breaking out in loud praise to God. And that shouting which is learned in secret is gladly welcomed in public. However, when all the shouting one does is in public, something is likely amiss.

And it is only in private prayer that we can "redeem" enough time for meditation, which is not possible in family or public prayer. Unmistakably it is meditation that finally "shuts the door" to this "rat race" of life and then in turn opens that other door to unhurried sessions of communion with our Heavenly Father.

Therefore it is with good reason that Christ today points us all to the private closet with the closed door.

## FRIENDSHIP ADVENTURE

### —In a Drugstore—

By GRACE V. WATKINS

As I was making my purchases at the small drugstore, I noticed her—a tall woman, beautifully dressed, sitting on the bench by the prescription counter. What was it that drew me with an inexpressible desire to be her friend?

Turning toward her, I smiled warmly, searching her face for a response. She smiled, a little. But it was such a faint smile that I felt as though my attempts hadn't been much of a success. She probably thinks I'm not in the social register, I thought, and was instantly ashamed of thinking it.

Should I make another try? With an urge that filled my heart, I went over, sat down beside her, and said, "A lovely afternoon, isn't it? Just the kind to be out shopping."

To my surprise, the woman broke into a gracious smile. Then hesitantly she answered, "Oh, a beautiful day!"

I had my explanation of why she hadn't been more bright-sunshiny in her manner at first. Her English was halting, broken, with a heavy accent.

Resolved to cultivate her friendship, I chattered on, giving no sign that I noticed anything out of the ordinary in her manner of speaking. When we parted that afternoon, my new friend gripped my hand warmly and said, "You cannot know how kind, how helpful you have been." Then in her halting English she told me that she had married an American soldier in a foreign country; and knowing only a little English, had come to our city a month before. "Everyone has been kind," she said, "but I am so lonely for my own land, and so many customs here are strange and confusing."

Over the months our friendship blossomed, and now the woman who at first *seemed* offish has become one of my dearest friends. What a rich association it is! Yet if I'd gone on merely outward appearance I'd have missed this precious experience.

*What the Queen Did—*



## *The King Can Do Much Better!*

By GENEVIEVE THOMPSON

I have just finished reading Phyllis Battelle's news column in the *Kansas City Star* entitled "A Queen Is Like a Dream" and I have been struck by some of the things she has written.

"In Ottawa the people are 'having their lives changed forever,' as one resident puts it, by one brief sight of H.R.H. Elizabeth II," Miss Battelle writes. "Hundreds of thousands who see her at last are walking as if they had stilts in their shoes and tranquilizers in their souls."

She continues by saying that even the queen's subjects from the Canadian National Institute for the Blind, who got seats fifty yards from where the queen passed, "felt" her presence. This, says Miss Battelle, "is almost as good as seeing, when you believe in something that strong."

The column ends on this note. "There is no figure in the world tangible enough—and only ours enough—to inspire us [Americans] eternally."

But I have some similar reporting to do. In Seattle, in Oshkosh, in Miami, in Nome and Rome and Edinburgh and Johannesburg, people are also having their lives changed forever because they have seen a King. True, they saw Him on a Cross before they saw Him on a throne, and they will never be the same again.

Hundreds of thousands who have seen this King are walking as if they had stilts in their shoes also.

Did my new friend prove to be a Christian? Yes, a splendid and deeply consecrated one. Our fellowship has been an upward path to finer spiritual insights. Learning about the Christian church in her native country has been an inspiration.

Since that afternoon in the drugstore I've often thought of what our Lord said, "Man looketh on the outward appearance," and prayed that I may never "size up" anyone by a casual glance or assume that, because someone doesn't fairly ooze with warmth and sunshine, he or she doesn't *want* to be my friend.

And sometimes I say a special prayer asking God to keep me from evaluating another person and hanging on him a tag of "snob" or "aristocrat" or "duller-than-dishwater individual" or any of the other sad and usually inaccurate labels that come to mind with a snap judgment.

They have been lifted above the level of the crowd and have an unobstructed view of the promised land. They have seven-league boots on their feet too, for the King has promised them they can own every foot of ground they can walk upon.

These people who have seen the King really *do have* tranquilizers in their souls. They have heard and obeyed the command, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." They have found the "peace that passeth understanding," which the world cannot give and cannot take away.

The subjects of this King feel His presence continually—even when they cannot see Him. That is not "almost as good as seeing," as Miss Battelle states, but every bit as good, as any of them will testify. He has promised never to leave nor forsake them and to be with them to the end. He is closer than their own breathing, their own hands and feet.

To Miss Battelle's final premise I must add one word. "There is no [other] figure in the world tangible enough—and only ours enough—to inspire us eternally." Yes, He is tangible, He is personal enough to inspire, not only Americans, but those of every nation and kindred and tribe and tongue on the face of the earth, forever. All hail to King Jesus!

A decorative header featuring a large, stylized letter 'E' on the left, which is part of the word 'EDITORIALS'. The 'E' is filled with a textured, golden-brown pattern and has a quill pen nib pointing downwards from its base. The word 'EDITORIALS' is written in a bold, black, serif font to the right of the 'E'. The entire title is flanked by dotted lines on both sides. Above the text, there is a large, detailed illustration of a quill pen with its feathered shaft extending across the top of the page.

### **Dr. Oliver G. Wilson Dies**

We were shocked by the news of the sudden death of Dr. Oliver G. Wilson, editor of the *Wesleyan Methodist*, the official organ of the Wesleyan Methodist church. Dr. Wilson was called home by a heart attack on June 28, 1959. This took place a few minutes before the service at which he, the Rev. B. H. Phaup, and Dr. H. K. Sheets were to be officially installed as general superintendents of the Wesleyan Methodist church.

Dr. Wilson had been an honored leader in the Wesleyan Methodist church and the holiness movement for many years. He was a gifted writer and made for himself an enviable record in the work of the kingdom of God. Also, he was a Christian of the highest order and a true friend and brother. The memory of him and his life will linger as a blessing to many people. May God especially sustain Mrs. Wilson and the other members of his family at this time.

### **Why I Believe in Eradication**

When the term eradication is used in the holiness movement it means that the carnal mind, inbred sin, or the sin-nature with which man is born and continues to have, even after he is converted, or born again, is abolished, destroyed, or eliminated at the time a Christian is sanctified wholly. Literally, eradication carries with it the thought of being dug up by the roots. However, it has moved away from this meaning almost completely and is now used in a figurative sense. Thus, today, habits, ideas, prejudices, feelings, psychological complexes, inbred sin, and many other realities which do not have roots or are not even material in nature are spoken of as having been eradicated. This means that eradicate is a definite,

clear-cut word that may be used of anything which has been abolished, destroyed, or eliminated.

The question in the subject, stated more fully, is, "Why Do I Believe That the Sin-Nature Is Eradicated when a Christian Is Sanctified Wholly?"

First, because the Bible teaches this truth. There are a considerable number of words which the Bible uses to describe God's way of dealing with the sin-nature in man. We can give only a few of them: There are crucify and crucified, which signify to destroy utterly (Galatians 2:20; 5:24; 6:14). Along with these are those which are or could be translated mortify, kill, render extinct (Romans 7:4; 8:13), destroy, annul, abolish, put an end to, annihilate (1 John 3:8; Romans 6:6), and cleanse, purify, cleanse thoroughly, purge (Acts 15:9; 1 Corinthians 7:1; Titus 2:14). These terms are often used in other connections in the New Testament, and yet everywhere they point in the same direction. They never give any reason for believing that their meaning when used with reference to inbred sin is other than complete destruction, or eradication. In fact, the Biblical evidence is so definite and strong for eradication that very few have ever offered to argue against eradication on Biblical grounds. Thus we stand on a firm foundation, from the standpoint of the Bible, when it comes to our belief in eradication. To talk about counteracting, suppressing, or contradicting the carnal mind, or the old man of sin, rather than destroying, or eradicating it, doesn't fit into the Biblical picture. This is all to the good, for when everything else has been said, we must all acknowledge that the Bible is the final authority.

Second, I believe in eradication because John Wesley, the greatest exponent of entire sanctifica-

tion as a second blessing since the day of the Apostle Paul, was an eradicationist. By this I do not mean that he used the term eradication in his writings or preaching. This word had not yet become a part of the theological language of the holiness movement in Wesley's day. Nevertheless, he used language which was just as radical. One famous au-

By *Stephen S. White* . . . . .

thority on Wesley declares that he belonged to the "extinction" school. This is a correct label for his position, because he rejected the word suspend in favor of destroy, extinguish, and extirpate. And please remember in this connection that the word extirpate, from the standpoint of its origin, is a more radical term than eradicate.

Third, I believe in eradication because it is the word used during the eighteenth and nineteenth centuries by the holiness movement to set forth its position. Pope, Steele, Hills, Wiley, and a great host of other leaders in the holiness movement of the last and present century have used it. It is clear-cut and definite, and no one can doubt what it means when it is said that a Christian gets the second blessing and the old man of sin is eradicated.

Fourth, I believe in eradication because man needs it. His condition is such that it isn't sufficient merely to suppress, or counteract, the old man, the carnal mind. This traitor within must be destroyed, expelled, or banished. Otherwise the saved person is in constant danger of being overpowered by a revolt which is led by this "fifth columnist" in the heart. Man's only safety is to get rid of it completely.

Fifth, I believe in eradication because the doctrine of entire sanctification, as a second blessing, is unstable without an accompanying belief in eradication. Any other position is indefinite; it leaves us in a state of suspension. In other words, we cannot hope to permanently maintain our position as a second-blessing holiness group unless we take the radical position that in this experience the inborn condition of sin is completely destroyed.

Sixth, I believe in eradication because not to believe in it limits the power of the blood of Jesus. It's an insult to the Cross to say that the devil has done something to the inner spirit of man which God cannot undo in this world. If the devil through sin has been able to so cripple you and me, morally and spiritually, that there is no hope for us to be

completely liberated from this condition in this life, then the death of Christ on the cross was largely in vain. When one thinks of the sacrifice that God's Son made, how can he take the position that it is inadequate to cleanse the Christian from the sin nature?

Closely connected with this sixth reason is the seventh: I believe in eradication because not to believe in it is to make God finite. If a man is completely willing to meet the conditions to be sanctified wholly, and yet he cannot be, it indicates that God has made an inadequate provision; He has not been able to cope with what the devil has done. Therefore, He is a finite God, and not one who is all-powerful and infinite.

Eighth, I believe in eradication because not to believe in it makes the carnal mind physical, or semiphysical. We are saying to every saved person, "This condition which you have in your heart is not ethical, it's a physical thing which you can't be freed from until you get rid of this old body." And yet there are few competent scholars today, whatever their background may have been, who are willing to say that the body of man, in and of itself, is sinful. Sin is something that lies outside of the physical man, and, therefore, can be fully dealt with before we shuffle off this mortal coil.

Ninth, I believe in eradication because the change wrought in the human heart by entire sanctification warrants a belief in eradication. I have been in the holiness movement from childhood, and have seen thousands of people who claimed to be sanctified. Of course some of them did not have what they professed, but many of them did. Many of these people manifested in their lives that which indicated that the old man of sin, the carnal mind, had been eradicated; not merely suppressed, or counteracted. They proved the truth of eradication by the example they set.

Tenth, I believe in eradication because it is irrational and contradictory to believe that indwelling sin and the indwelling God can live in the same heart. When the Holy Ghost comes in, in all of His fullness, and takes full possession of one's inner self, He demands all the room there is in that inner self; there is no room left for indwelling sin. The monster is crowded out, and we can truly say that we are filled with the Holy Ghost.

I am not a prophet, nor the son of a prophet, but I feel so deeply what I have said that I have one further statement for the record. When the holiness movement surrenders its position on eradication, it has already started down a road which will lead to its destruction.



# Foreign Missions

REMISS REHFELDT, *Secretary*

## In Bolivia

Just six weeks ago we arrived (short of breath) in the beautiful mountain city of La Paz, Bolivia. We are really living "in the clouds" or above them. The elevation at the airport here is 13,400 feet. However our home at the Bible school is a little lower.

For the first two weeks we all spent most of the time trying to get enough oxygen. By the end of that time, the children seemed quite well adjusted and now they are as active as they were in the States. We adults do not adjust quite so readily, but we realize our limitations and we are doing fine.

We are concentrating on studying Spanish right now.

We love Bolivia and feel beyond a shadow of a doubt that this is where the Lord wants us to work.

Our church among the Spanish folk in La Paz offers challenging opportunities. There is a splendid group of

young people in the church and they are interested in being active.

We have learned to love and appreciate the Aymara Indians too. They are a sturdy race with a keen sense of humor. They need the gospel very much. Our Christian Indians almost seem like a different race from their unsaved brothers whom we meet daily.

We have wonderful collaborators here, the Taylors and the Stanfields. Both couples have been most helpful and thoughtful for the "green" newcomers. Pray much for this mission field.—VINCENT AND ORLEA SEELY, *Bolivia*.

## The Fence Is Up

Our parsonage fence is being erected today. This will definitely improve our property and raise its value. Only this morning we were disturbed at our front door by a mentally deranged woman. Less than two months ago, thieves came onto our front porch and

stole some furniture. Had the fence been up, this theft would likely have been impossible. Now we have our fence and our property will be safer. We are deeply grateful to the donors who provided the needed funds.

Good news has come in from Ponce recently. They have eighteen new converts, mostly young people. Fifteen of their young people are prepared to go to youth camp. New people are coming in right along. The Lord is helping us.—LYLE PRESCOTT, *Puerto Rico*.

## New Address for Dayhoffs

Rev. and Mrs. Irvin Dayhoff, who have recently returned to the States from Africa, are now making their home at University Park, Iowa. This will be a permanent address. We do not have a box number or street address.

## Urgent Prayer Request

The fourth application has just been made for a residence visa for the William Moons, who want to go to Portuguese East Africa. Please give extra time in intercession for this much needed visa. They have been refused permission to enter on three other occasions, but we are praying that God

# Servicemen's Corner



## Army Folk and Their Religious Problems

*An open letter to our Sunday school superintendents*—Army people are simply civilians in uniform. They have a mission to defend their country and its religious belief; a belief in God and humanity that involves dignity and a unique relationship of the two. Without this belief there isn't any hope for peace or even life itself.

These people face different types of struggles. One major problem is that they are constantly on the move. They cannot settle down in one community and let the family roots dig in—and really "belong to" the church or the public school system or any other family function.

To have full privileges as do civilian families in the benefits of the church is unknown within the army. This is their sacrifice to perform the duty they do for the protection of our country. Therefore, any chaplain that sees this great need can be seen working at odd hours trying to bridge this abyss and bring these people in direct contact with our blessed Lord and fill the hungering soul.

A soldier may be in the chapel choir or have a Sunday school class or he may just be a "regular" in the chapel program. But the duty roster oftentimes prohibits the soldier from regular participation. This, too, is his sacrifice.

The men who wear the khaki need a definite

understanding of *what is right and what is wrong*. I am not trying to play the army game of "passing the buck"; but it is really too late to expect a chaplain to do in twenty-four or thirty-six months what the local church has failed to do in eighteen years.

I am persuaded that the young person needs a large appetite for spiritual food. Some "barrack buddies" are not at all the best company. The young soldier will encounter many temptations. Occasional Sunday duty will make him feel negligent to worship . . . unless he really had a good start.

So, whether it is the young unmarried soldier or the family career soldier, much stress should be made in their earlier church days as to their Christian development.

I close with a prayer for our Sunday school superintendents and teachers and their tremendous task to properly present Christ and His teachings to our growing youth. Never before have I seen the inestimable value of the Sunday school as I do now.—CHAPLAIN (1ST LT.) ROBERT N. SCHAPPELL, *U.S. Army—Germany*.

**NAZARENE SERVICEMEN'S COMMISSION**  
*Louder W. Gilliland* DIRECTOR

will change the minds of the officials and will grant us the needed visas for this young missionary couple who are already prepared, know the Portuguese language, and have been waiting two years and more for the needed permission to begin their assigned work.

### Progress in Lusaka

Ed's health is making rapid strides back toward normal, and he is feeling better than he has since arriving on the field. We thank God for this.

The native pastor's home, made possible by Alabaster giving, is now completed and the chapel next to it is under construction. The Barton Memorial Chapel in the Matero Location

is also in the process of building, and we are anxiously awaiting its completion.

Recently a blind Christian man, with a call to preach, has come to us. He has a good testimony and a fine spirit. He has already proved what a blind man can do when he is filled with the love of God and the passion for souls. He has his wife or a youngster lead him around or take him on his bicycle and he conducts a Sunday morning service by himself, interprets for us in an afternoon service, conducts a mid-week prayer service, and regularly visits another point, besides calling and visiting and having prayer with his neighbors on the large reserve on which he lives. He has already begun to take

offerings for a chapel there, and has made arrangements to contact the chief when he returns from holiday. We praise God for this man and his zeal for the Kingdom.

He is located about forty miles in the opposite direction from the place in which our first native pastor began his work, so this gives us a good range for activities. Lusaka is just about midway between these two points.

God is also dealing with some of our young men concerning a call to preach the gospel. This is a real answer to prayer. We trust people will continue to pray until we have some men definitely called and in training for His service here in Northern Rhodesia.—PHYLIS WISSBROECKER, Northern Rhodesia.



GOLDEN ANNIVERSARY CRUSADE 1956-60

## Department of Evangelism

V. H. LEWIS, Secretary

### EVANGELISTIC HONOR ROLL

The following churches have been presented a certificate for "new Nazarenes" received into membership this assembly year. Each church listed has qualified according to the regulations of church membership for its group as follows:

GROUP	MEMBERSHIP	GAIN REQUIRED	GROUP	MEMBERSHIP	GAIN REQUIRED
I	1-24	5	IV	150-299	18
II	25-74	9	V	300-499	25
III	75-149	12	VI	500 & over	35

The Crusade for Souls Commission joins the entire church to express congratulations to these pastors and their churches!

Church	Pastor	Present Membership	Gain
<b>NORTHERN CALIFORNIA DISTRICT</b>			
Gilroy	B. Wallace	21	8
San Francisco Chinese	P. Martin	31	10
Reedley	D. Cook	33	10
McKinleyville	R. Brandes	36	12
Pixley	G. W. Hall	49	16
Ceres	G. M. Knight	53	9
Caruthers	T. H. Potter	56	9
San Leandro	E. B. Clayton	58	11
Sacramento West	G. Van Note	62	15
Red Bluff	E. R. Klassen	63	11
Sacramento La Sierra	R. E. Kiel	65	10
Turlock	V. B. Smith	66	11
Fresno Central	C. C. Casto	79	18
Los Gatos	H. W. Beeson	84	12
Oakland Bethel	E. S. Watson	85	14
Berkeley	V. M. Hoover	91	17
Terra Bella	J. O. Gordon	93	13
Tracy	N. B. Graham	100	13
Palo Alto	D. Farrand	112	12
Florin	W. McKee	112	21
Fresno Grace	B. D. Lemasters	123	15
Tulare	W. Goehring	130	18
Richmond First	I. E. Sullivan	175	23
Modesto First	G. Cantrell	247	20
Sacramento North	A. G. Jeffries	380	32
<b>OREGON PACIFIC DISTRICT</b>			
Seaside	J. R. Lenker	22	6
Prospect	G. L. Fitch	31	10
Florence	A. W. Miller	38	12
Sweet Home	R. L. Birks	50	12
Astoria	W. L. Mansveld	53	10
Portland All Nations	E. L. Jackson	59	14

Church	Pastor	Present Membership	Gain
Newport	H. E. Bennett	85	18
Eugene Fairfield	J. D. Wright	95	13
Klamath Falls First	L. D. Wright	100	12
Grants Pass	W. O. Fisher	110	13
Beaverton	H. N. Little	112	16
Portland Highland Park	C. W. Ogden	127	127
Portland Brentwood	N. E. Berryhill	130	23
Portland Mt. Scott	L. C. Ellis	131	17
Roseburg	R. D. Hempel	160	26
Oregon City	B. F. Peterson	182	21
Portland Moreland	V. L. Wilcox	236	23
Eugene First	B. Kirby	322	25
<b>PHILADELPHIA DISTRICT</b>			
Pottstown, Pa.	P. C. Ziegler	11	5
Cape May Point, N.J.	C. Chew, Jr.	12	12
Bangor, Pa.	C. Corley	25	9
Fairview	F. T. Marrett	32	16
Milton	J. R. Fair	48	9
Pitman, N.J.	W. H. Kale, Jr.	71	16
West Grove	P. Kauffman	71	12
Bridgeton, N.J.	R. B. Williams	130	20
Oxford	H. DeShaw	130	13
Mifflinburg	F. D. Pick	135	17
Royersford	R. E. Zollinhofer	149	15
West Chester	D. R. Hoffman	188	22
Bethlehem	A. C. McKenzie	196	18
Reading	G. T. Spiker	216	22
<b>SAN ANTONIO DISTRICT</b>			
Ballinger	E. M. Walker	19	5
Brady	L. S. Redwine	23	6
S. Antonio Houston Terr.	L. H. Wade	33	9
Corpus Christi Broadm'r.	W. Hoeckle	50	13
Waco Trinity Heights	R. West	72	10
McAllen	J. R. Erp	73	13
Midland	L. E. Humrich	140	13
San Antonio First	R. W. Kornegay	211	19
<b>WASHINGTON PACIFIC DISTRICT</b>			
Woodland	G. Thompson	24	8
Burien	H. J. Powers	27	20
Randle	N. Lowry	29	12
Bonney Lake	F. Werbin	33	10
Oak Harbor	F. Hill	53	30
Stevenson	W. Morgan	54	10
Pleasant View	H. Stephens	73	10
Auburn	S. Ledbetter	89	12
Camas	R. Sheppard	120	14
Renton	W. R. Wise	130	18
Kent	R. Vanderpool	142	17
Kelso	E. Kincaid	203	24
Seattle Central	M. Chalfant	256	32

**PONDER W. GILLILAND**  
Executive Secretary

### British Isles South Reporting

The N.Y.P.S. Annual Convention of the British Isles South District was held on Saturday, May 16. The opening devotions were led by the vice-president, Rev. G. J. Green. The district president, Mr. James R. Rigby, gave the devotional message and presented the theme "Witnessing to Win" through John 1: 35-42.

In his report, the district president told of increase in the work of the N.Y.P.S. Fourteen societies reported an increase in membership and four new societies had been formed during the year. The membership is now 517, an increase of 48 members. Mr. Rigby was re-elected as district president; Rev. G. J. Green, vice-president; Mrs. Joan Morris, secretary; Rev. L. McNeil, treasurer; Rev. H. Briggs, teen-age supervisor; Miss Naomi Tranter and Mr. David B. Ramsden as teen-age representatives.

The young people of the British Isles South District are on the advance and

are believing for victory ahead.—Miss NAOMI TRANTER, Reporter.

### Alaska Youth Camp

Just returned from youth camp. Had eighty-seven enrolled and a great camp! Everyone agreed the best ever! A clean sweep spiritually in our evening evangelistic services. Good balanced meals with treats (free) each evening after services. Boating, swimming, and other sports. All for ten dollars for four and one-half days. This included insurance.

We came out about six dollars under when we balanced camp books. Weather was perfect!—M. R. KORODY, Pastor.

### Teacher of the Year—Honorable Mention

HOLLAND JOHNSON

A teacher of fourth grade junior boys, in San Jose Westside Sunday school, Holland is an honor student in his high school where he is a senior. Though very busy with his high school activities and his interests in athletics, he has found time and interest to build his

class from an enrollment of nine to nineteen and attendance from nine to nineteen. He is a teacher of keen interest in his pupils and has done a wonderful job in this his third year of teaching.

### Akron District Reporting

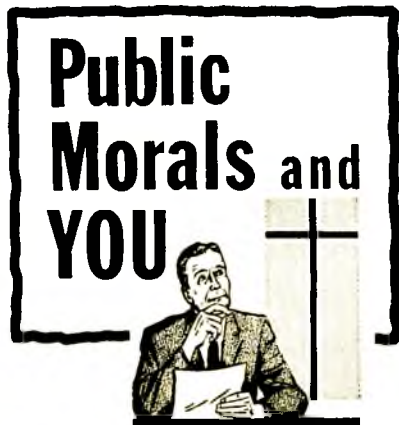
Most of the ten zones of the Akron District had planned programs for a spring Junior-Senior Fellowship. Many had a semiformal banquet with a full evening's entertainment planned and supervised for the young people.

Let us look at the activity of the East Liverpool Zone, under the leadership of the zone chairman, Rev. Ray Taylor, for an example of the interest of our district leaders in the youth of the Akron District. They sponsored a trip to the city of Pittsburgh, Pennsylvania, to attend the "Pittsburgh Bicentennial." Took in the exhibits of this event—a tour of the famous river boat "Sprague"—a two-hour excursion tour of the city aboard the Gateway Clipper (a 100-passenger diesel streamlined sight-seeing cruiser)—saw Pittsburgh at night from the observation deck of Mount Washington—toured the greater Pittsburgh airport—returned home after breakfast the next morning.

Plans are already in the making to sponsor a district-wide time of fellowship for the juniors and seniors of next year's graduation exercises.

EDWARD J. EICHENBERGER

Akron District N.Y.P.S. President



Detailed studies in selected areas show that approximately 50 per cent of fatal highway accidents involve a drinking driver.

Two drinks put a driver in the "level of impairment" for about two hours. Three drinks are too many.

So says an official pamphlet of the American Medical Association recently released to guide physicians "in determining fitness to drive a motor vehicle."

Here is what the pamphlet says on the subject of alcohol.

Alcohol is the responsible factor in a large percentage of the motor vehicle accidents attributed to speed, reckless driving, and driving on the wrong side of the road. Detailed studies in selected areas show that approximately 50 per cent of the fatal

accidents involve a drinking driver. If this 50 per cent figure holds nationally, then, in 1958, about 15,000 people died in accidents involving a drinking driver.

Although valid data are not available, there is no doubt that many of the accidents which caused injury to about five million people in 1958 involved a drinking driver. This situation urgently needs medical consideration.

Ethyl alcohol (i.e., grain alcohol, C<sub>2</sub>H<sub>5</sub>OH) is a central nervous system depressant, even though for years it was called a stimulant. Its effect on human beings is in all phases and stages a depressant. While many individuals will have a sense of exhilaration after consuming alcohol, this is not due to stimulation but to a depression of the inhibitory mechanism. The more recently acquired inhibitions are the first to be affected.

Studies reveal that test subjects after consumption of alcohol almost unanimously believe that their performance is unimpaired or even better than usual, whereas objective testing demonstrates that performance is impaired. This, too, is evidence of a depressant action of alcohol—a depression of the critical sense. This depressant action of even small doses of alcohol is of obvious importance in the operation of motor vehicles.

EARL C. WOLF, Secretary  
Committee on Public Morals



by BERTHA MUNRO

### How Big Is One?

Monday:

Title of a highly-praised article in a recent *Atlantic*,\* it throws down a "dare" to us all. It gives the lie to our escapist. "What can I do? I'm only one." How big is one? As big as that one, plus God, will make it.

How big was one little David, the youngster of his family, when he stood alone (everyone else said the opposition was too strong), unarmored, before the mighty Goliath? As big as his sense of honor, his determination not to let God down—plus God's direction of his first small stone. (I Samuel 17:40-51.)

\*September, 1958



## Tuesday:

How big was one Gideon (least in his father's house, and that house poor in a mere half tribe) to break a way through unnumbered besieging Midianites? Everyone else had given up hope. As big as a call of God to a job far beyond his powers—and strict obedience in the dark, with a trust that obeys when it cannot see the why or the how. (Judges 6:11-16; 7:9, 12, 19-21.)

## Wednesday:

How big was one, Joseph, when everything went against him—betrayal, neglect, false accusation, life's cruellest injustice? He was shut up to nothingness. As big as a plan of God which needed a link in its chain—and his own willingness to wait God's time and in the interim live as God's man in every thwarting circumstance. (Genesis 45: 4-13.)

## Thursday:

How big was the one man (the world never heard his name) blind from birth, useless to himself and to everybody else? As big as the faith that let Jesus give him sight and the gratitude that made him a positive witness. Big enough then to serve as a lasting example of Christ's follow-up care for the ordinary individual and of the force of a clear-cut, "know-so" testimony. (John 9:1-15, 24-38.)

## Friday:

How big was one David Livingstone, one Mary Slessor, one Harmon Schmelenbach, one Bud Robinson—time would fail to mention them all. Now they tower as giants, but at first they seemed insignificant, unpromising, hemmed in by the inextricable, confronted by the impossible. No bigger than you. But they listened to God. (Hebrews 11:32-38a.)

## Saturday:

How big was the one neighbor who invited "Charlie" Jenkins to Sunday school seventeen times before the boy finally went? As big as his own patience, and as the far-reach of that veteran missionary's life. How big was the unassuming Sunday school teacher who led you to Christ? (Galatians 6: 7-9.)

## Sunday:

How big is one word anyway? You must follow a word of testimony, of invitation, of cheer, of encouragement, of enthusiasm for good—follow it to the end—to find out.

How big is that one vote? A relative of mine failed once to go to the polls—one ballot wouldn't mean anything. As it happened, the liquor interests won by a single vote.

How big is that added "one" in united prayer? One shall chase a thousand, one *plus* one put ten thousand to flight. (II Kings 5:2-4, 14-15; Deuteronomy 32: 30; Matthew 18:19.)

# the Question box

Conducted by STEPHEN S. WHITE, Editor

## Where in the Bible does it tell us that it is a sin to gamble?

The word gamble is not found in the Bible. However, this does not mean that the Bible is not against gambling. There are many specific sins which are not mentioned in the Bible. Nevertheless, they are excluded by certain general principles which are laid down in the Word of God. But before proceeding further with the specific answer to your question, we must get in mind the meaning of gambling. Dr. James B. Chapman defined gambling as that kind of financial activity "in which the margin of chance is unreasonably wide." A second authority has stated its meaning as follows: "An attempt to get property without paying the price for it." A third definition reads thus: "Gambling is 'the transfer of value from one person to another in such a way that the gain of the one is balanced by the loss of another, and in which the exchange is made dependent upon an uncertain event.'" To put all of this in another way is to say that gambling is an effort to get something for nothing, regardless of what it does to the character of the persons involved. Life in this present world is so constructed that he who tries to get values without paying a reasonable price for them will sooner or later be disappointed. Money, love, position, and the respect of others must finally be earned. There never has been and never will be any easy road to success in any really worthwhile field. All of this makes gambling exceedingly dangerous to the individual man and society as a whole. It is the most efficient agency which the devil has for developing in man the idea that he can get something for nothing. In

view of these facts, I am not surprised that gambling has been charged with violating the first and eighth commandments. Let's see what they are:

1. "Thou shalt have no other gods before me." You may ask at once, "What is the application here?" Simply this: gambling quickly becomes a mania. It takes precedence over everything—right and wrong, the needs of loved ones, and even God himself. Gambling becomes the gambler's God. Getting something for nothing becomes an insatiable desire. The eighth commandment is: "Thou shalt not steal." The person who gets something for nothing by taking a chance is a thief. Life isn't made up this way. That which is worthwhile costs something. Again, it has been said that gambling denies that God is the absolute Owner of all things. In this it sets itself squarely across the teachings of the Bible in many places. Only two passages are mentioned: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods" (Psalms 24: 1-2). The same truth is emphasized in a somewhat different way in Psalms 50:7-12. The gambler has no sense of stewardship, of being only a trustee for God in all the money which he handles. Coming back once more to the very heart of the matter, "Gambling is sinful because it offers money without labor and effort, the getting of something for nothing." Genesis 3:19 and II Thessalonians 3:10 will help the reader to see that this is not the law of life for man in this sinful world.

***In the February 4 issue of the "Herald of Holiness," in the article, "You and Your Morals," it speaks of gambling, and then it speaks of "first cousins" to gambling. And it really made some of us Christians sit up and take notice. We surely do not want to do anything wrong, but we're been taking part in a drawing at the stores here which takes place every Saturday afternoon and sometimes night. The one whose name is drawn gets so much, and if the person isn't present, it's carried over until the next drawing. This may continue until it sometimes builds up to quite a sum. Would this be in the class of "first cousins" to gambling, according to the writer of this column, Dr. J. Kenneth Grider?***

I can't answer definitely for Dr. Grider, for I have not had an opportunity to discuss your question with him. Nevertheless, I believe that he would agree with me that what you write about moves in the direction of being a "first cousin" to gambling. If we are not careful, there will be those among us who will be deceived by some of the things which have developed in connection with the gambling craze—

the mania to get something for nothing. There are billions of dollars being spent in our country on betting, according to reliable authorities. Are we, as followers of Jesus, going to contribute to the increase of this hysteria by participating in all kinds of drawings and various other types of near-gambling? Sin is on the rampage, and we must be sure that we are not led astray by it.

## The Sunday School Lesson

MENDELL  
TAYLOR



Topic for  
August 9:

### The Search for True Values (Temperance)

SCRIPTURE: Ecclesiastes (Printed: Ecclesiastes 5:1-2, 4-6, 8-12, and 18-19).

GOLDEN TEXT: *Let not thine heart envy sinners: but be thou in the fear of the Lord all the day long* (Proverbs 23:17).

The Book of Ecclesiastes is classified as one of the wisdom writings of the Old Testament. The author is endeavoring to tell what he has discovered regarding life and how to make the most of it. His search for true values brought forth principles which are profitable for us to embrace today. The advices which he suggested are listed as follows:

*Consider your conduct:* We must guard our steps. We should make sure that our paths lead to the house of the Lord. If we bypass the place of worship, we are certain to walk in forbidden territory. If we waver in our

determination to frequent the sanctuary, we will soon wander into out-of-bounds territory, then we will waste our efforts in aimless activity. Our footsteps largely determine our conduct.

*Consider your conversation:* The admonition of the author of Ecclesiastes states the matter this way, "Be not rash with thy mouth." Hasty speech, snap judgments, impulsive remarks often bring embarrassing situations. Our speech always betrays us. It has a certain accent that identifies us. A harsh accent reveals a hard heart; a soft accent reveals a kind heart.

Many times we can tell what section of the nation a person is from by the way he pronounces certain letter formations. We can also classify his character by what he says. The highest compliment we can receive is that we have the Galilean accent. This is developed if we have been with Jesus enough to acquire His speech patterns.

*Consider your commitments:* The writer of Ecclesiastes presents this proposition: "When thou vowest a vow unto God, defer not to pay it." A vow to the Lord is a solemn obligation. These vows are often made in times of emergency, or crisis, or adversity. Then when a change for the better comes, it is easy to forget these promises to the Lord. How different would your life be, if you had obeyed all the vows that you have made to the Lord? Where would you be if the Lord had not helped you out of situations that prompted you to make a vow to Him? Would an inventory of our relationship with the Lord show that we have withdrawn

something that we once consecrated to Him? Are we delinquent in our accounts to the Lord? The way we answer these questions will help us to understand our genuine effort to seek and apply true values.

*Consider your cravings:* The author of Ecclesiastes states the matter in these words: "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase." Many people are miserable because they crave so much more than they can afford to have. Their many desires bring frustration because there is no way to fulfill the same. One can be rich because of the fewness of his desires. You have found true values if your cravings are at a minimum and your satisfactions are at a maximum.

*Consider your comforts:* The writer of Ecclesiastes is vitally concerned about giving the Lord proper credit for everything that we enjoy. He lists the comforts that might be ours, then closes this list with the following reference, "which God giveth him," or "this is the gift of God." Everything depends on who gets the credit. If we assume credit for providing the comforts of life, then we reveal ourselves as proud, self-sufficient, and conceited. Whereas, if we live in terms of true values, we will recognize that all good and perfect gifts come from the Lord and we are only stewards of the same.

Lesson material is based on International Sunday School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

## NEWS

## of the Churches



### North Dakota District Assembly

North Dakota celebrated its fiftieth year as a district with a Spirit-anointed assembly, June 25 and 26, at Sawyer.

Our senior general superintendent, Dr. Hardy C. Powers, was at his best in presiding over the assembly. In a special Golden Anniversary message, he challenged the district to move ahead under the Lord's blessing to new victories in the years ahead.

District Superintendent Harry F. Taplin, completing the second year of a three-year call, gave a good report, including the beginning of services in the South Fargo home mission work, and with hopes that the Mandan project would soon become an organized church.

In the auxiliary conventions preceding the assembly, Mrs. Harry F. Taplin and Rev. Claire W. Kern were re-elected as president of the N.F.M.S. and the N.Y.P.S. respectively.

Following the assembly, the fiftieth annual camp meeting was held with the

Lord mightily blessing the workers, and scores of souls finding victory in God at the altar of prayer. The special workers included Evangelist J. A. McNatt; Dr. James P. McGraw, institute speaker; Mrs. Luella Ford, children's worker; and the Jantz Family as musicians.

Under the blessing of the Lord, North Dakota looks forward to one of its best years.—DAVID E. FICC, *Reporter*.

### New England District Assembly

The fifty-second New England District Assembly convened on June 17, at the Wollaston church on the campus of Eastern Nazarene College. Those present will not soon forget the many spiritual blessings received.

The presence of our missionaries on furlough from Africa, Rev. and Mrs. Paul Hetrick and family, was much appreciated. Brother Hetrick was the speaker at the home mission rally; his message on soul winning lingers with us to inspire us.

The efficient leadership and Spirit-anointed ministry of Dr. Hugh C. Ben-

ner added much to the success of this assembly, and one of the spiritual high lights was the ordination service he conducted, with seven receiving elder's orders—Jay Bergers, Stanley Brooks, John Cramer, Nevin Crouse, George Delp, Zaven Dahanien, and Herbert White. Also, the credentials of Rev. Robert L. Smith, from the Pilgrim Holiness church, were recognized. Truly, the Spirit of God was upon all.

The fourteenth report of our district superintendent, Rev. J. C. Albright, was enthusiastically received. During the past year 513 members were received; the Sunday school reported an enrollment of 12,499 and an average attendance of 7,316. Over five hundred babies were enrolled during the "Baby Hunt." As to finances: \$80,045 was given for general interests, a gain of \$7,046; and giving for all purposes reached a total of \$861,920, a gain of \$64,739. A generous love offering was given to District Superintendent Albright and wife in appreciation of their devoted and sacrificial labors for God.

The reports of Dr. Edward S. Mann, president of Eastern Nazarene College, and of Rev. Stephen Nease, director of development, were gratifying. The new science building is a great step forward for our college.

Rev. Richard Howard resigned as district secretary after serving faithfully for ten years; his resignation was accepted with regret. Rev. Arthur Hughes was elected to serve for the coming year. It was a pleasure to have Mr. Elvin Hicks present with us to represent the interests of our Nazarene Publishing House.—ALTON H. SWIFT, *Reporter*.

Evangelist John W. Turpel writes: "It will soon be five years since I entered the field of full-time evangelism. The Lord has graciously assisted in the ministry of His Word, and has given me upwards of five hundred seekers during each of these years. I have preached in district camp meetings and rallies and have not had to cancel one engagement. I have found our pastors co-operative, back of the program, and carrying a burden for lost souls. Much praise is due our Nazarene Theological Seminary for the mental and spiritual caliber of its graduates. This year I have transferred my membership from New England to Canada Central after having given my forty-second consecutive report to New England, where I began my ministry in the Church of the Nazarene. I am in full accord with the doctrines and polity of our church. In the forty-three years of my ministry as pastor, home mission worker, and evangelist, I have missed only two Sundays because of sickness. I give God the praise. I am ready to serve wherever God opens the doors; I have served in some of our largest as well as smallest churches. Write me, Route 2, Minesing, Ontario, Canada."

Evangelists Billy and Helen Smith write: "Since our coming from Florida, God has given us some outstanding revivals. We praise Him for these old-fashioned meetings. We have an open date for the first two weeks in September. Write us, 816 McKinley Avenue, Cambridge, Ohio."

#### Canada Central District Assembly

The spirit of the Canada Central District Assembly, June 17 through 19, was a blessing to all those present, including Dr. G. B. Williamson, presiding officer. He played no small part in making the assembly such a blessing and inspiration.

Rev. H. Blair Ward was re-elected to an unprecedented three-year term as district superintendent, with only one dissenting vote in each of the two ballots taken in this election. This speaks of the high esteem in which Brother Ward is held by all of our people. He has proved himself to be God's man for the task of leading on in the things of God in this area of one million square miles.

Rev. Carlton P. Gleason was the gracious host pastor as the assembly met in beautiful Grace Church in Toronto.

Three new Sunday schools were organized during the year, and the average attendance on the district increased from 2,107 to 2,459 under the direction of Rev. L. G. Tattie, Church School Board chairman. Mr. Jack Dobbin, a fine layman serving his third term as district N.Y.P.S. president, reported seven new societies. Five new missionary societies were organized under the able leadership of Mrs. R. F. Woods, with a membership gain of 152 across the district. District church membership has reached 1,830. Our district was one of five going beyond its Golden Anniversary year goal in organizing new churches; 17 new preaching points have been opened up in the past four years, and two more are planned within the next two months. This will make 47 preaching points on our district. Total money raised on the district for all purposes was \$296,086; per capita giving was \$161.70, and almost \$18,000 was given for General Budget interests.

In the closing service of the assembly, H. W. Henderson and S. G. Rycroft were ordained as elders.—R. R. CRIBBIS, *Reporter*.

#### Nebraska District Assembly

Dr. D. I. Vanderpool was the presiding officer for the annual forty-seventh assembly of the Nebraska District, which met in Kearney, June 11 and 12. Many of those present said that this was among the best assemblies the district has had. Both delegates and friends appreciated the Thursday morning message of Dr. Vanderpool, as well as the efficient manner in which he conducted the business sessions.

In the pre-assembly conventions, Mrs. Charles Byers was re-elected as the district N.Y.P.S. president, and Mrs. Norman Bloom was re-elected as president of the district N.F.M.S. which, for the second consecutive year, is a star district.

The report of District Superintendent Whitcomb B. Harding showed gains in every department; the district now has a church membership of 1,826, an increase of 134; Sunday school enrollment of 4,373, an increase of 130; N.Y.P.S. membership of 658, an increase of 40; and N.F.M.S. membership of 1,328, an increase of 104. The total giving amounted to \$282,680 with \$29,309 of this going for general interests.

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## Nazarene Ministers Benevolent Fund

DEAN WESSELS, *Secretary*

The following expression of thanks comes from a minister in a plains state. He spent forty-one years in the active ministry and is now retired and is a recipient of funds from the Department of Ministerial Benevolence.

"My church, the Church of the Nazarene, has meant so much to me and my family across the years. I send very heartfelt thanks for the checks that have come so regularly.

"I only wish I could have served the church well enough to deserve being thus remembered. Thanks again."

All of us know that we cannot begin to repay those who labored so sacrificially and so patiently during the early years of our church's history. We can say "thank you" and "we appreciate your work" by being faithful in the payment of the N.M.B.F. budget.

Blaine Proffitt was re-elected as district secretary, and W. E. Eigsti was re-elected as district treasurer.

The increase in all departments would suggest that many of the goals set by individual churches at the 1958 assembly had been reached. A number of churches have actually started extensive building programs, several have completed structures, and others have purchased ground on which to build. Definite plans are under way to establish a third church in Lincoln. A good spirit of unity prevails among members and churches.

In an impressive service on Friday afternoon, eight young pastors were ordained as elders—Park Burkhart, Robert Whybrew, Donald Lowry, Albert Lundy, Dean Herman, Marvin Grooms, LeRoy Guyett, and Norman Franklin.

Dr. Vanderpool also served as evangelist at the evening and Sunday camp meeting services held at the district campgrounds in connection with the assembly. Those in attendance were encouraged and stirred by his messages. —EMMALEE VONDERFICHT, *Reporter*.

### Northeast Oklahoma District Assembly

The eighth annual assembly of the Northeast Oklahoma District was held June 24 and 25 in Tulsa First Church. The hospitality of the local entertaining church and Pastor L. A. Ogden was much appreciated.

Dr. D. I. Vanderpool, presiding officer, was at his best. His ministry of the Word, anointed of God, and given as only Dr. Vanderpool can preach, was a source of blessing and challenge to preachers and laymen.

The high point of the assembly was the report and re-election of our good district superintendent, Dr. I. C. Mathis. His report, together with the pastors' reports, revealed a good year on this district. The people expressed their confidence in and appreciation for our district leadership by an almost unanimous vote for one year. When it was recommended by the department heads and District Advisory Board that an extended call of three years be given to Dr. Mathis, the people responded with a wonderful vote of confidence. A love offering of \$700 was given in cash and pledges (to be paid in thirty days) to our district superintendent. Dr. and Mrs. Mathis and Dixie Lee are loved and appreciated by the Northeast Oklahoma Nazarenes.

The assembly closed with a wonderful and impressive ordination service, as five

men received elder's orders: Winfred Ritter, James Moore, Robert Nichols, Joe H. Boseman, and Hiram Sanders.—E. H. SANDERS, *Reporter*.

**CORRECTION:** In the June 24 issue of the *Herald of Holiness* we printed a report in the church news columns beginning: "Evangelist Paul Gray and wife report: 'We praise God for His wonderful love and grace in our hearts. Four months ago I entered an eye hospital at Johnson City, Tennessee, . . .'" The report is correct except it should read, "Evangelist Ralph C. Gray and wife report." I am very sorry for this mistake and any inconvenience it may have caused either of these brethren. Please do pardon us.—OFFICE EDITOR.

### Northwest District N.Y.P.S. Convention

Rev. D. R. Peterman, pastor of the church in Kennewick, Washington, was re-elected president of the Northwest District N.Y.P.S., at the convention held at Pinelaw Campgrounds on Friday, July 3.

More than \$3,700 in pledges was received for the second phase of the "Chapel in the Pines" project. Last year, more than \$5,800 was pledged for the \$12,000 chapel to be erected at the district campgrounds, through a district tour.

Rev. Raymond Kratzer, pastor of First Church, Nampa, Idaho, was the special speaker. The convention was held in connection with the week-long family camp which closed on Sunday, July 5. It was reported to be one of the best attended conventions in recent years. Spirit-filled young Nazarenes of the great Northwest District left the convention better armed for the task of "Witnessing to Win."—GERALD L. FOSBENNER, *Reporter*.

### New York District N.Y.P.S. Convention

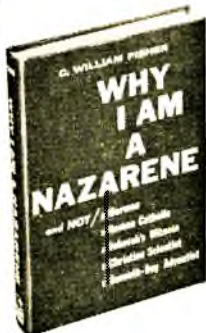
The annual New York District N.Y.P.S. convention met May 7 and 8, at East Rockaway, Long Island, with Rev. Donald Strong as host pastor.

Dr. William Greathouse, special speaker, challenged our youth to seek the baptism with the Holy Ghost, and several responded to the invitation.

The special order of the day was in charge of Rev. Robert Goslaw, district superintendent. After Rev. Herbert Rogers, district president, gave his good report, he was re-elected to lead the district N.Y.P.S. for another year. Other officers elected were: Mr. William Osterhout, vice-president; Mr. Ben Szymanski, treasurer; Miss Eula-Adine Winget, secretary; Rev. Neil MacPherson, junior supervisor; Rev. Robert Rapalje, institute director; and Maridel Collom and David Brandis, teen-age representatives. A love offering was given to Brother and Sister Rogers in appreciation for their splendid leadership and work of the past year.—ROBERT F. UTTER, *Reporter*.

Evansville, Indiana—Grace Church recently had a revival with Evangelist Cletus Franklin as the special worker. He brought messages which were per-

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inent for the needs of our time. God manifested himself in camp meeting fashion on the closing Sunday. We give God all praise for the new converts and a revival among the membership.—PHYLLIS WELDEN, *Secretary*.

Uddingston, Scotland—This church has been having a wonderful time celebrating two jubilee years. Nazarenes here showed great interest in carrying out the program of the Golden Anniversary year. In October, during the Week of Witnessing, we were blessed by the ministry of Dr. and Mrs. Ralph Earle. Dr. Earle endeared himself to the Scottish people by his pulpit ministry, and also by his "acquaintableness" on the streets of the village. Mrs. Earle contributed many beautifully sung hymns and songs, and all were blessed by this ministry. Over three hundred personal contacts were made during that week. Also 1959 is a jubilee year for us, since the Uddingston church was organized March 15, 1909. From March 14 through 16, with Rev. T. Crichton Mitchell as the speaker, the church celebrated fifty years of service to this community. Miss M. K. Latta, M.B.E., retired missionary from Africa, and Mr. Alec Aitken cut the anniversary cake before a crowd of over three hundred during special services on Monday night. Miss Latta and Mr. Aitken joined the church in October of 1909. Our loyal people have given 17½ per cent to world evangelism during this assembly year, while 22 per cent has been given to district interests and schools and colleges during the year. We thank God for the past two years of ministry with these fine people, and are praying for a real outpouring of His power and presence in revival.—D. J. ZIMMERLEE, *Pastor*.

Evangelist I. Lee Gaines reports: "The last half of our first year in the evangelistic field began with a short tenure as interim pastor of First Church, Spokane, Washington, while they were awaiting the coming of their new pastor, Rev. Crawford Vanderpool. No one could have been more graciously received than we were by those wonderful people of that great church. En route to and from Spokane, we were privileged to fellowship with Rev. and Mrs. Marion Kemper and to preach to his people at Nampa, Idaho; and also with Rev. Lawrence Holman and First Church at Albuquerque, New Mexico, where we served for five years as the first pastor. We preached on Sunday night to a large and responsive congregation. In March we had a good meeting with Rev. Walter Huber at Davenport, Oklahoma; and April was given to Alice, Texas, under the direction of our aggressive district superintendent, Rev. James Hester. The church is now going forward under the leadership of Pastor Jerry Davis. At Uvalde, Texas, we had a good meeting with nine members added to the church and some subscriptions received for the *Herald of Holiness*. We have some open time in September which we would be glad to slate in any of the southern states, since we have a date scheduled in West Virginia in the early part of October. Write me, 3342 Olsen Drive, Corpus Christi, Texas."

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### The Contents

"A Child of the King" "Near the Cross" "I Need Thee Every Hour"  
 "God Leads Us Along" "Follow On" "The Love of God"  
 "Nearer, Still Nearer" "Wonderful Peace"  
 "O Mighty God" ("How Great Thou Art!")

Each of the four books, B, C, D, E, listed below, supplies four-part harmony. The director may assign to each player the part which, in combination with other instruments of the ensemble, contributes the most pleasing harmonic effect.

The Piano Book is necessary for proper accompaniment of the instruments, but it may be used independently as solo material for the piano. Actually, each book of *Instrumental Praises* is a solo book—the "1st Part" in each is the melody line. Duets may be played by any two instruments using the "1st and 2nd Parts" in their books; trios are formed by "1st, 2nd, and 3rd Parts"; quartets and full orchestra, by playing all four parts.

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**Instrumental Praises—Piano Book \$1.00**  
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Victoria, Virginia—Recently we had a wonderful revival with Rev. C. B. Cox as the evangelist. The crowds were good, and over fifty people sought God during the one-week meeting. This church was organized in 1930 as a result of a revival meeting with Brother Cox and his quartet as the special workers. That meeting was sponsored by Mrs. Ruby Ketner of the Norfolk church; Mrs. Sarah M. Miller played the piano, and Rev. Mrs. R. C. Riley was the first pastor. During this recent meeting we had as guests Mrs. Ketner, Mrs. Miller (Jackson, now), and Mrs. Riley. Again Mrs. Miller played the piano and sang some songs of her own composition; and Mrs. Riley, first pastor, who served the church for six years, prayed the glory down. Brother Cox preached with the anointing of God. We came to this church last November, feeling that God was leading, and we have found the people to be loyal, friendly, and spiritual. We give God thanks for His help and blessing.—A. H. JOHNSON, *Pastor*.

Chattanooga, Tennessee—Dr. Lawrence B. Hicks is laboring faithfully as pastor at First Church, and God is blessing his ministry. In May we had a good spring revival with Evangelist Eddie Burnem and wife as the special workers. The attendance was very good, and folks sought and found God at the altar of prayer, some of them for the first time, and others were sanctified wholly. During the first Sunday morning God visited First Church in a marvelous way. While Sister Burnem sang, the blessed Holy Ghost moved upon the people, shouts of praise were heard, and, without any pull, nine people came to the altar to seek God. We give praise to God for His blessings, and feel much of the success of this meeting was due to the volume of prayer before the revival which continued during the meeting.—BILL KNOWLES, *Reporter*.

Evangelist John H. Wright reports: "The last seven months of the past assembly year was a great time of rejoicing as I labored with the fine people in meetings in Oregon: at Culver, with Rev. James Lais; Klamath Falls Lakeside with Rev. W. J. Trusty; Warrenton with Rev. Archie Jesse; Astoria, with Rev. Lee Mansveld; Portland Mount Scott Church with Pastor Lowell Ellis; Crawfordsville with Pastor James Bissel; and Molalla, with Rev. John Brockmueller. Our good pastors were

most co-operative, the Holy Spirit directed, and many souls were saved and sanctified. Write me, 144 Sixth Avenue, Seaside, Oregon."

Brother Lee Everleth writes: "After much prayer and waiting on the Lord we are returning to the field of evangelism. For the past two years it has been our privilege to work with Rev. Kenneth Pearsall as assistant and minister of music. We spent one year at First Church, Akron, Ohio, and almost a full year at First Church in Yakima, Washington. We enjoyed our work with these churches. We are now ready to accept calls for revivals, conventions, or camp meetings. We shall be glad to come as singers and preacher, or as song evangelists. My wife plays piano, organ, accordion-marimba, while I lead the singing, sing solos, direct choirs, sing duets with my wife, and preach if desired. Write us, 834 Weschler Avenue, Erie, Pennsylvania."

Glasgow, Kentucky—Recently our church enjoyed the greatest revival of its history, with Rev. C. B. Fugett as the evangelist. Brother Fugett preached with the anointing of the Holy Spirit, without fear or favor, and yet with a tender spirit. God came, the altar was lined with seekers, from Wednesday night through Sunday night, and souls prayed through to victory and witnessed to God's saving and sanctifying power. The house was filled every night during the one-week meeting, some folks driving many miles to attend the services. There were some very definite victories of backsliders praying through, and others giving up habits that had gotten them down. Thank God for preachers like Brother Fugett and old-fashioned, God-given revivals.—WILBUR KERRICK, *Pastor*.

Vancouver, B.C., Canada—April 26 is a date long to be remembered by members and friends of Vancouver First Church, for the mortgage of \$35,000 was burned that morning, on a building now evaluated at \$85,000. This represented twelve years of praying, planning, and working for the 135 members; the work was begun under the leadership of Rev. Robert Condon. During the ministry of Rev. Wm. Summerscales the upper sanctuary was completed and the furnishings installed. Faithful volunteer work was donated over a period of several years by a small group of men, par-

ticularly Eugene Glasstetter, now gone on to his reward. Careful and efficient financing was achieved with the consistent help of our former district superintendent, Dr. Edward Lawlor. Each department and age-group of the church was represented in an effective candle-light service in charge of Dr. Lawlor, with Rev. Bert Daniels, now our district superintendent, and the pastor, Rev. D. George MacDonald, participating. We appreciated Dr. Lawlor's stirring message, and First Church is widening its vision for greater opportunities.—DORYCE FRASER, *Reporter*.

Evangelists C. W. and Florence Davis report: "Our first three revival meetings for this year were in California: at West Manchester Church in Los Angeles in January, with Rev. Perry Pults and people, where God gave a most fruitful revival; then at South Pasadena Church with Rev. J. M. Whitley, where God gave a blessed revival with people saved and sanctified. At Fontana, Rev. John Van Ryn has a fine sanctuary and Sunday school plant, and God gave a good revival. Following these we went to Chickasha, Oklahoma, for a meeting with Rev. James Stewart; and on to Jernigan Memorial Church, with Rev. Leo Lawrence, at Bethany, where much prayer and fasting characterized the meeting and God gave many victories. We had a nineteen-day campaign at Westside Church, Decatur, Illinois, with Rev. James Barr. There was much prayer and fasting and we saw many answers to prayer. Pastors and people have been kind and co-operative, the Holy Ghost has been faithful, and it has been a great joy to our own hearts to see people saved and sanctified, and also quite a number healed in special healing services. We give God the glory."

Beech Grove, Indiana—The blessings of the Lord have been upon us since coming here one year ago in July. There have been revivals, a melting of spirits, and a general upsurge of fellowship with the Lord, for which we give God praise. As a result of the spirit of reviving, an active visitation program has been started, a live musical program is being promoted, and there is an increased attendance in Sunday school, with an increase of fourteen in church membership. The Sunday school has purchased a bus to help in making further gains, and the church has "kept in step" by redecorating the interior of the building and improving the grounds. The Lord has wonderfully helped in the finances, and the spirit of unity in the church was manifested in the congregation's giving the pastor a unanimous three-year recall.—A. J. YOUNG, *Pastor*.

## Deaths

PATTI ANN was born to Rev. and Mrs. G. W. Abersold, Nazarene pastors of Cypress Church in Buena Park, California, on May 29, and died on June 24. Funeral service was conducted by Rev. Nicholas A. Hull, district superintendent, with burial in Loma Vista Cemetery in Fullerton, California.

MRS. MOLLIE ELLEN MUSE was born October 9, 1885, and died March 30, 1959, in Delmer, Kentucky. In 1905 she was united in marriage to Luther Muse; he died in March of 1957. To this union were born ten children, one of whom preceded

her mother in death. For forty-eight years, Mollie Muse was a loyal and devout charter member of the Delmar Church of the Nazarene. She is survived by nine children, Mrs. Hazel Duncum, Paul and Lindel Muse, Mrs. Glen Lacey, Mrs. Ocia Fletcher, Arlie Muse, Mrs. Alexine Barrum, Joseph Muse, and Mavis Adams; also a brother, Cornelius Floyd; and two sisters, Mrs. Angie Stansberry and Mrs. Emma Gower. Funeral service was conducted at the Delmar church by Rev. C. C. Burton, assisted by Rev. Belle M. Barte, with interment in Lakeside Memorial Garden.

**JOHN W. DORSETT** died Sunday evening, October 26, 1958, while attending service at Grace Church of the Nazarene, Champaign, Illinois. He was born in Shoals, Indiana, and was seventy-three years old at the time of his death. In 1913 he was united in marriage to Edna Leota Rowand. Mr. Dorsett, with his wife, joined the Church of the Nazarene in Olive, Illinois, in 1914, and was a faithful and loyal member from that time on. In 1935 they moved to Champaign where they lived since that time. He joined Grace Church of the Nazarene, Champaign, in 1935, and served the church loyally. Besides his wife, he is survived by two daughters, Mrs. Esther Bell and Mrs. Evelyn Tucker; also a son, Marion A. Funeral service was conducted in Champaign Grace Church, with the pastor, Rev. Wm. B. Kelly, officiating. Burial was in Grandview Memorial Gardens, Champaign.

**MRS. HESTER E. DIXON** (nee Hancock) was born February 11, 1871, and died December 17, 1958, in a nursing home in Peabody, Massachusetts. She suffered a stroke in 1954 and since that time had been totally incapacitated. She was saved and sanctified at an early age and her sweet spirit was a blessing to all who knew her. In 1915 she was united in marriage to Dr. Robert J. Dixon, who survives her. All during the many years Dr. Dixon spent in evangelism, Mrs. Dixon was a faithful and devoted wife, praying without ceasing for the salvation of souls. Funeral service was conducted by Rev. J. C. Albright, superintendent of New England District, assisted by local pastors Rev. Alexander Ardrey of Peabody and Rev. Robert W. Carlson of Lynn, with interment at the Pine Grove Cemetery, Lynn, Massachusetts.

**ANDREW P. JOHNSON**, member of the Church of the Nazarene in Osseo, Minnesota, since 1946, died suddenly on March 2, after a long illness. He gave a good testimony the day he died. All of his children and grandchildren are saved and serving his Lord. His smile and testimony will be missed by his family, his church, and his friends. Funeral service was conducted by his pastor, Rev. Edward J. Johnson, assisted by Rev. Robert Sturdy.

**MRS. GERTRUDE CROUCH** (nee Potter) was born November 5, 1905, in Van Zant County, Texas, and died January 31, 1959, in Plainview, Texas. In 1930 she was united in marriage to Russell V. Crouch. To this union eight children were born, one preceding his mother in death. She was converted at an early age and joined the Church of the Nazarene. She was a true Christian, a devoted wife and mother, and member of the Plainview Church of the Nazarene at the time of her death. Just a few days before her death she gave a glowing testimony which was an inspiration to all who heard it. She was a patient sufferer for five months before her death. She is survived by her husband; four sons; three daughters—Mrs. Cleva Little, Mrs. Gay-Nelle McLemore, and Karen; and by two sisters, three half-sisters, and six half-brothers, and her stepmother. Funeral service was conducted at the Plainview church by her pastor, Rev. C. Grimes, with interment in the Plainview cemetery.

## Directories

### GENERAL SUPERINTENDENTS

#### HARDY C. POWERS

Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

#### District Assembly Schedule for 1959

Kentucky ..... August 5 and 6  
Joplin ..... September 2 and 3  
Southeast Oklahoma ..... September 16 and 17

#### G. B. WILLIAMSON

Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

#### District Assembly Schedule for 1959

Southwest Indiana ..... August 6 and 7  
Dallas ..... August 12 and 13  
Northwestern Illinois ..... August 19 and 20  
Indianapolis ..... August 26 and 27  
South Arkansas ..... September 16 and 17  
North Arkansas ..... September 23 and 24

#### SAMUEL YOUNG

Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

#### District Assembly Schedule for 1959

Wisconsin ..... August 6 and 7  
Missouri ..... August 12 and 13

Northwest Indiana ..... August 19 and 20  
Houston ..... August 26 and 27  
Georgia ..... September 9 and 10  
Mississippi ..... September 16 and 17

#### D. I. VANDERPOOL

Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

#### District Assembly Schedule for 1959

Kansas ..... August 5 to 7  
Iowa ..... August 12 to 14  
Tennessee ..... August 19 and 20  
Louisiana ..... September 2 and 3  
Kansas City ..... September 9 and 10  
Southwest Oklahoma ..... September 23 and 24

#### HUGH C. BENNER

Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

#### District Assembly Schedule for 1959

Virginia ..... August 12 and 13  
South Carolina ..... September 16 and 17  
North Carolina ..... September 23 and 24  
New York ..... October 2 and 3

## District Assembly Information

**KENTUCKY**—Assembly, August 5 and 6, at Broadway Church of the Nazarene, 324 E. Broadway, Louisville, Kentucky. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. Dennis E. Vyrick, 324 E. Broadway, Louisville, Kentucky. (N.F.M.S. convention, August 4.) Dr. Hardy C. Powers presiding.

**KANSAS**—Assembly, August 5 to 7, at the District Center, 520 East 16th, Hutchinson, Kansas. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. Eli Cook, 520 East 15th, Hutchinson, Kansas. (N.F.M.S. convention, August 3; S.S. convention, August 4; N.Y.P.S. convention, August 8.) Dr. D. I. Vanderpool presiding.

**SOUTHWEST INDIANA**—Assembly, August 6 and 7, at the University Auditorium, Indiana University Campus, Bloomington, Indiana. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. C. G. Bohannon, 512 N. Grant, Bloomington, Indiana. (N.F.M.S. convention, August 3-4; N.Y.P.S. convention, August 5.) Dr. G. B. Williamson presiding.

**WISCONSIN**—Assembly, August 6 and 7, at Camp Byron, Route 1, Oakfield, Wisconsin. Rev. C. E. Royster, Oshkosh, Wisconsin, is the entertaining pastor. Send mail, merchandise, and other items relating to the assembly c/o Rev. D. J. Gibson, c/o Camp Byron, Route 1, Oakfield, Wisconsin. Camp Byron is located fifty miles north of Milwaukee, three miles west of Route 41; rail connections through Fond du Lac, Wisconsin. (N.F.M.S. convention, August 4; N.Y.P.S. convention, August 8.) Dr. Samuel Young presiding.

**DALLAS**—Assembly, August 12 and 13, at Church of the Nazarene, 401 E. Burleson, Marshall, Texas. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. J. Lewis Ingle, 403 E. Burleson, Marshall, Texas. (N.F.M.S. convention, August 10; N.Y.P.S. convention, August 11.) Dr. G. B. Williamson presiding.

**MISSOURI**—Assembly, August 12 and 13, at the Pinecrest Campgrounds, Fredericktown, Missouri. Rev. P. A. Lewis, P.O. Box 349, Fredericktown, Missouri, entertaining pastor. Send mail, merchandise, and other items relating to the assembly c/o Dr. E. D. Simpson, P.O. Box 349, Fredericktown, Missouri. To reach the grounds—seven miles south of Fredericktown, Hi-way 67; Fredericktown Express—St. Louis to Fredericktown. (N.Y.P.S. convention, August 10; N.F.M.S. convention, August 11.) Dr. Samuel Young presiding.

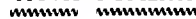
**VIRGINIA**—Assembly, August 12 and 13, at the District Center, Dillwyn, Virginia. Send mail, merchandise, and other items relating to the assembly c/o Dr. V. W. Littrell, Nazarene Campground, Buckingham, Virginia. (N.F.M.S. convention, August 11.) Dr. Hugh C. Benner presiding.

**IOWA**—Assembly, August 12 to 14, at the Nazarene Campgrounds, Route 1, West Des Moines, Iowa. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. C. E. Stanley, 2009 Beaver, Des Moines, Iowa. (N.F.M.S. convention, August 11; N.Y.P.S. convention, August 15.) Dr. D. I. Vanderpool presiding.

**NORTHWEST INDIANA**—Assembly, August 19 and 20, at First Church, 1435 S. Armstrong, Kokomo, Indiana. Send mail, merchandise, and other items relating to the assembly c/o Rev. M. K.

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**NORTHWESTERN ILLINOIS**—Assembly, August 19 and 20, at the District Center, Manville, Illinois. Send mail, merchandise, and other items relating to the assembly c/o Harry Morrow, Manville, Illinois. (N.Y.P.S. convention, August 17; N.F.M.S. convention, August 18.) Dr. G. B. Williamson presiding.

**TENNESSEE**—Assembly, August 19 and 20, at First Church, 1026 Washington St., Clarksville, Tennessee. Rev. Fred Reedy, entertaining pastor, 1729 Haynes St., Clarksville, Tennessee. Send mail, merchandise, and other items relating to the assembly to First Church of the Nazarene, 1026 Washington St., Clarksville, Tennessee. (N.Y.P.S. convention, August 17; N.F.M.S. convention, August 18.) Dr. D. I. Vanderpool presiding.

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**HOUSTON**—Assembly, August 26 and 27, at First Church, 46 Waugh Drive, Houston, Texas. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. Hugh B. Dean, 46 Waugh Drive, Houston, Texas. (N.Y.P.S. convention, August 24; N.F.M.S. convention, August 25.) Dr. Samuel Young presiding.

**INDIANAPOLIS**—Assembly, August 26 to 28, at the Nazarene Campground, Route 1, Camby, Indiana. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. W. A. Burton, Nazarene Campground, Route 1, Camby, Indiana. To reach the Center—go southwest from Indianapolis on Hi-way 67, ten miles to Camby; turn west one mile to campground. (N.F.M.S. convention August 24-25). Dr. G. B. Williamson presiding.

## Nazarene Camp Meetings

July 30 to August 9, Northern California District Camp, at Beulah Park Campgrounds, two miles north of Santa Cruz, California, on State Hi-way 17. Workers: Dr. T. W. Willingham, Rev. Paul Martin, and Dr. H. Orton Wiley, preachers; Rev. A. G. Jeffries, prayer meeting leader; Rev. M. W. Anderson, leader of people's meetings; Gilbert Rushford, music director; Paul Skiles, youth director; Hal Bonner, tween-teens leader; Rev. and Mrs. Ted Parrott, V.B.S. activities; Mrs. Paul Alexander and Mrs. Eugene Mallory, pianists; Mrs. G. L. Rushford, organist. Dr. George Coulter, district superintendent and director of camp. For information write Frank S. True, 100 Beulah Park Drive, Santa Cruz, California.

July 30 to August 9, Western Ohio District Camp, at the Nazarene Center, Hi-way 29; 2 1/2 miles west of St. Marys and 7 miles east of Celina. Workers: Dr. Mendell Taylor and Rev. Charles Lipker, evangelists; Professor Ray Moore, singer; Mrs. Noel Whitis, children's worker. Dr. W. E. Albea, district superintendent. For information write Rev. O. V. Mewbuorn, 1001 Edwards St., St. Marys, Ohio.

July 31 to August 9, Southwest Oklahoma District Camp, at Anadarko, Oklahoma. (District campground 3 1/2 miles west of Anadarko, on Hi-way 9.) Workers: C. W. Davis and Don Scarlett, evangelists; Jim Bohi, singer. For information write the district superintendent, Rev. W. T. Johnson, Box 391.

July 31 to August 9, Northeastern Indiana District Camp, at the district campgrounds, 1 1/2 miles east of VA Hospital on East 38th Street, Marion, Indiana. Workers: Dr. Ralph Earle, Rev. Roy Bettcher, evangelists; Rev. Robert Condon, song evangelist and choir director; Rev. and Mrs. Melvin Taylor, Mrs. Etta Tucker, Mrs. Alice Hunt, children's workers. Dr. Paul C. Urdike, district superintendent. For information write Rev. Walter Graeflin, registrar, 321 W. Cherry St., Bluffton, Indiana.

July 31 to August 9, Akron District Camp, at the Nazarene District Center, Routes 44 and 62, Louisville, Ohio. Workers: Dr. John L. Knight and Rev. Fred Thomas, evangelists; Leland Davis and the Greens, musicians and singers. Rev. C. D. Taylor, district superintendent. For information write Rev. C. D. Taylor, Nazarene Center, R.D. 1, Louisville, Ohio.

August 3 through 9, Northwest Indiana District Camp; 3 miles north, one east and one north of San Pierre, Indiana, on Hi-way 421. Workers: Dr. I. C. Mathis, Miss Helen Greenlee, and others. For information write the district superintendent, Rev. Arthur C. Morgan, P.O. Box 350, Valparaiso, Indiana.

August 6 to 16, Arkansas Nazarene Camp, at Vilonia, twelve miles east of Conway on Hi-way 64. Workers: Rev. C. B. Cox and Rev. Clyde Montgomery, preachers; Boyce and Catherine Pierce and daughter, Linda, singers and musicians. Three services daily. Free trailer space. For information write Clyde Montgomery, 515 Center St., Conway, Arkansas.

August 7 through 16, Washington and Philadelphia Districts Camp, at North East, Maryland. Workers: Rev. James Crabtree, evangelist; Dr. Harry Jessop, Bible expositor; Rev. Dean Baldwin, youth worker; The Singing Jantzes, singers and musicians; Rev. and Mrs. Ernest Eades, missionaries; Mrs. William Snyder, children's worker. Dr. E. E. Grosse and Rev. Wm. C. Allhouse, district superintendents. For information write the camp manager, Rev. Boyd Long, 305 Euclid Ave., Trenton, New Jersey.

August 7 to 16, Arizona District Camp, at the Nazarene District Center, in Prescott, Arizona. Workers: Rev. Harold Daniels, Rev. Bert Daniels, and Professor Ron Lush. Rev. M. L. Mann, district superintendent. For information or reservations write Rev. James F. Cullumber, 3367 N. Geronimo, Tucson, Arizona.

August 20 to 30, Tabor Nazarene Camp, Tabor, Iowa. Workers: Rev. Don Scarlett, evangelist; Rev. Eric Jordan, Bible teacher; and the Dee Rushing Family Trio, singers and musicians. Dr. Gene Phillips, district superintendent, director. For information write Irving Mitchell, Tabor, Iowa.

## Announcements

### RECOMMENDATION

Rev. L. A. Richardson has announced that he is entering the field of evangelism. Brother and Sister Richardson have been on the district for some twenty years as pastors, and this should certainly qualify them to know somewhat of the pastor's problems. Brother Richardson preaches a positive gospel and is the pastor's friend. Write them, 1228 N. Loftin Drive, Midwest City, Oklahoma.—Glen Jones, Superintendent of Southeast Oklahoma District.

### WEDDING BELLS

Miss Carolyn Wilson of Macon, Missouri, and Mr. Byron Buker of Spencer, Indiana, were united in marriage on June 27, at College Church of the Nazarene, Bourbonnais, Illinois, with Rev. J. H. Wilson, father of the bride, officiating, assisted by Rev. Guy Buker, grandfather of the groom.

Rev. Jerry Short and Sharon Jones were united in marriage on June 26, at the East Side Church of the Nazarene, Indianapolis, Indiana, with Rev. Ernie Short, pastor, and father of the groom, officiating, assisted by Rev. Luther Cantwell, district superintendent.

Esther Johnson of Ottawa, Illinois, and John Hanson of West Lafayette, Indiana, were united in marriage on June 13, at First Church of the Nazarene in Ottawa, with the father of the groom, Rev. J. E. Hanson of Elyria, Ohio, officiating, assisted by Rev. Ernest Rice, pastor of Ottawa First Church.

Ronald Dale Wooden and Linda King were united in marriage on June 12, at the Church of the Nazarene in Placerville, California, with Rev. Andrew Downing, grandfather of the bride, officiating.

**BORN**—to Rev. and Mrs. Wallace Bell, Jr., of Roanoke, Alabama, a daughter, Danna Lynn, on June 25.

—to Rev. and Mrs. Robert J. Burkhart of Drexel, Missouri, a son, Paul Robert, on June 18.

**ADOPTED**—by Mr. and Mrs. (Gladys Gayler) George Bussey of Henryetta, Oklahoma, Brenda Jean, age six, and Gayle Ann, age four, on June 15, 1959.

**SPECIAL PRAYER IS REQUESTED** by a Christian friend in Ohio for God's help in a problem, for healing of his wife, and for a son to be sanctified wholly;

by a Christian friend in Illinois that "my financial pressure may be relieved and also an unspoken request may be brought about—hindrances may be removed";

by a Christian serviceman in Europe, "my brother and I are the only ones in my parents' family of eight living persons that have been saved, and we carry a heavy burden for those outside the fold."